VALUABLE SCHOOL BOOKS.—Published by PERKINS & MARVIN, No. 114 Washington-street.
THE ECLECTIC READER, designed for Schools and Academies. By B. B. Edwards, Editor of the American Quarterly Register.

INTRODUCTION.

That a healthful religious influence should pervade all elementary books, is a principle which which will not be contested in a Christian country. Human beings, in their most susceptible age, become habitually conversant with the daily lessons of the schools.—These lessons are perused and reperused till the sentiments are not only lodged in the memory, but imprinted on the heart, and almost incorporated with the elements of the soul itself. Many individuals, now in middle age, will carry to the end of life the impressions which they receive from the pages of the "American Preceptor," and the "Art of Reading." In all heathen countries, the religious belief is found, in various forms, in every department of literature and of common life.—There is no reason why the principles of the Bible, in a Christian land should not have an equal prominence in the systems of education and courses of discipline. In this work, while every thing of a sectarian and exclusive tendency has been carefully avoided, the compiler has kept in view, in making his selections, the moral nature and the destiny of the minds which may become interested in its pages. It is hoped that nothing will be found which will offend against the spirit of our Saviour's precepts.

To a considerable extent, it has been our intention to render the Eclectic Reader subservient to the great cause of the moral renovation of the world. The time is fast coming, when the usefulness of every publication will be tested by its adaptedness to this object. This is the great design of our Creator in his providential government of the world, and it ought to be the main purpose of his intelligent creatures in all their labours. It has not been so much the intention of the compiler to advocate any specific modes of benevolent effort, as to cherish in the bosoms of his readers an enlarged and philanthropic spirit. The good of one's own country is best secured by consulting for the interests of the whole human race. The effort has been made to select such articles as men of a truly catholic spirit, in all countries, may regard with approbation, rather than those of a patriotic or national character.

More than THREE FOURTHS of the articles in the Eclectic Reader are not found in any other selection, not excepting Mr. Cheever's excellent compilations. Fifteen or twenty of the most popular reading books have been examined, so that this selection might have the character of novelty and variety. If the articles are of equal merit with those contained in previous collections, an important object is attained, as a new body of valuable English literature is presented to the youthful mind.

The compiler has endeavoured to keep in recollection the principle, that the young reader should be familiarized with those kinds of writing with which he will most commonly meet in mature life. It were easy to multiply extracts from Dr. Johnson, Dr. Blair, Mr. Alison, and other writers of a stately and formal character. But little preparation could be made in this way for the exigencies of a miscellaneous and widely various reading. The style of writing at the present time is more forcible, direct and unembarrassed than was the case in the days of Queen Anne or George III. The same objection may be made to the selection of dialogues, except so far as the reading of them serves to give variety and compass to the intonations of the voice. They are not the species of composition with which it is necessary to become very familiar.—Unhappily, also many dialogues are objectionable on the score of morality and good taste.

The compiler hopes that the Eclectic Reader will be an acceptable addition to the number of reading books already before the public. Selections might have been made from Milton, Cowper, Shakespeare, Thomson, and other well known writers, both foreign and American, but it was not necessary. As some compensation, the man of taste will be pleased with the mature and finished compositions of Professors Playfair and Frisbe, the delightful allegories of Jane Taylor, the "wisdom married to immortal verse" of Coleridge and Wordsworth, the manly sense and comprehensive views of Everett, and the Ciceronian elegance and dignity of Robert Hall.

INTRODUCTION TO THE ECLECTIC READER; a selection of familiar lessons, designed for Common Schools. By B. B. Edwards, Editor of the Am. Quarterly Register.

Extract from the Preface.—"In making selections for the Reader and Introduction, the compiler has been guided by the same general principles. It has been his endeavour to furnish specimens which would serve as models for correct composition, of enlightened sentiment and of ardent piety, and at the same time such as are free from all formality and stately adherence to rule. Nearly all the selections in the Introduction will certainly have the advantage of novelty—the compiler has taken but one from any other reading book."

School Committees, Teachers and Parents are respectfully requested to examine them. June 21.

NEW ENGLAND MAGAZINE.—On Monday next will be published by J. T. BUCKINGHAM, No. XXV. of the New England Magazine for July, 1833.

CONTENTS.

Original Papers.—Retrospection; E. B; Stanzas; Reflections on Man, his Relations and Interests; The Wood-Demon; The Philadelphia Lady; Montfort and Isabel, A Tale; Fable; New England Superstitions; Autobiography; Married Women; Six Verses; Thoughts on the study of the Greek and Latin Languages, No. 1. Ladies' Fairs; A Reflection; Notice of Mr. Senator Johnston; Select Sentences.

Literary Notices.—A Memoir of the Life of William Livingston, &c. with extracts from his Correspondence, and Notices of various Members of his Family. By Theodore Sedgwick, jr.—The Mother at Home; or the Principles of Maternal Duty familiarly illustrated. By John S. C. Abbott, Pastor of the Calvinist Church Worcester.—Pencil Sketches; or Outlines of Character and Manners. By Miss Leslie.—Rosine Laval; a Novel by Mr. Smith.—A Statement of Reasons for not believing the Doctrines of Trinitarians, concerning the Nature of God and, the Person of Christ. By Andrews Norton.—Phrenology, in connexion with the study of Physiognomy. By J. G. Spurzheim, M. D. &c. With thirty-five plates. To which is prefixed a Biography of the Author, by Nahum Capen.

Events of the Month.—Letters of Jack Downing; Address to Black Hawk; On seeing an infant prepared for the grave.

Politics and Statistics.—New Hampshire, Massachusetts, Connecticut, Georgia. June 28

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All orders punctually attended to. 13w. April 5.

THE MALTE BRUN GEOGRAPHY and ATLAS. For sale by LINCOLN, EDMANDS, & Co., at the publishers' wholesale prices—The Malte Brun Geography and Atlas, by S. G. Goodrich.

Botany for Beginners; an introduction to Mrs. Lincoln's *Lectures on Botany*; for the use of common schools and the younger pupils of higher schools and academies. By Mrs. A. H. L. Phelps.

Also, *Olney's Geography and Atlas.* June 21.

BELLS.—Meeting-House BELLS of any size required, may be had of the subscriber at twenty five cents per pound—the tones of which are equal to any that can be obtained in this country—and are warranted for one year.—*Old Bells* recast and warranted, for ten cents per pound. All orders promptly attended to. HENRY N. HOOPER.
Feb. 8. ly *Liberty Square, corner of Battery-march Street.*

E. R. CURRIER has removed his Piano Forte Ware Room to the corner of Washington and Avery streets, up stairs; entrance first door on Avery street. All orders for common or Patent Piano Fortes will be faithfully executed; having made arrangements to manufacture them more extensively, he hopes now to be able to supply all orders. June 14.

MR. MERRILL'S *SCHOOL FOR YOUNG LADIES*, BALDWIN PLACE. Refer to
REV. G. W. BLAGDEN,
REV. BARON STOW,
H. J. OLIVER, Esq.
June 21 JAS. CUSHING, Esq.

CHRISTIAN WATCHMAN.

☞ *This Paper is published under the patronage of* "THE BAPTIST CONVENTION OF MASSACHUSETTS," *and a portion of the profits devoted to the cause of its objects.*

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CHRISTIAN WATCHMAN.

BOSTON, FRIDAY, JULY 12, 1833. PUBLISHED WEEKLY BY WILLIAM NICHOLS, NO. 127, WASHINGTON STREET,—JAMES LORING, EDITOR. VOL. XIV.—NO. 28.—WHOLE NO. 736.

Religious Miscellany.

For the Watchman.

The Sight of the Converted Burmans

furnishes new motives for increased exertion in behalf of the Heathen.

Man, being a moral agent, undertakes, prosecutes and executes, whatever he chooses. In so doing, he is actuated by motives *internal* or *external*. Internal are those generated in the mind *without*, and external, *with*, the aid of outward circumstances. Two persons, in different situations and relations, may perform the same action for the same end; one actuated, however, by motives included in the *former*, and the other, by motives included in the latter, class. The wisdom of God is manifested in thus constituting the human mind: especially when we reflect that men need encouragement, while pursuing their different avocations. Suppose the mind to have been constituted merely with the power of being influenced by motives internal, and what misery, in human probability, would have resulted! Were men deprived of this, their only class of motives for encouragement, they would sink in despair. Again; suppose the mind to have been constituted merely with the power of being influenced by motives external, and the probable result is obvious.

This division of motives into internal and external, is applicable to the Christian, in a sense peculiarly interesting to consider. Doubtless there are times, when the Holy Spirit operates upon his heart merely by internal means; such as the contemplation of the commands, or character of God; or plan of redemption. These considerations humble, quicken, and encourage him;—they are internal motives. The constraining love of Christ, which the Apostle Paul experienced, was an internal motive. But there are other times when the Christian is encouraged by *external* motives connected with the internal operations of the Spirit. These are generally less powerful, and more liable to impurity; because there is greater danger of the animal feelings or passions being excited, while the heart remains unmoved. Notwithstanding, it is undoubtedly the duty of every Christian to use all suitable *external* as well as internal means to encourage him in his heavenly course.

When Paul was conducted to Rome as a prisoner, the brethren having received intelligence that he was near, went out of the city a short distance to meet him; "whom, when Paul saw, he thanked God, and took courage." Their presence was a source of joy and gratitude to him, because they had been redeemed by the same Saviour, whom he loved and preached, and because an evidence was thus furnished that the Lord had work for him to do in the city from which they had come. The *sight* of these Christians, who were formerly heathen, was to Paul an *external* motive to encourage him.

Of the same class also are those motives furnished by the late arrival of two brethren who were formerly enveloped in the thick shades of heathenish darkness. A few months since ignorant of God, of their state as sinners, of the gospel; they were worshipping, (yea, worshipping with a zeal far greater, it is to be feared, than that with which some *Christians* worship the Eternal God) senseless idols. American Christians had sent them "teachers" to tell them of God, of their condemned state, of Christ crucified for them, and it was not in vain. Divine truth began to operate in their hearts: their minds were enlightened to see the folly and sinfulness of their idol worship; the work progressed, till at last they were enabled to believe in Jesus. What a transition! from the depths of idolatry to the joys of redeeming love!

They have come to this land, through which the piercing rays of gospel light have shone from heaven upon their darkened country; they have told us of their *gratitude* for the gospel, and entreated us to send them more of the "heralds of salvation," in terms of such earnestness, that their meaning cannot be mistaken.

Christians, ye who profess to love the cause of Christ, will ye listen? Will ye regard the voice of God speaking through these converted heathen? What stronger external motive do ye want to encourage you? Expect *none*; for, let every Christian of our country task his energies to the utmost in pleading for the heathen, and, compared with this, (as motive for increased faithfulness,) their united exertions would sink into the vast abyss of nothing. Let us, therefore, attend to a single proof of the assertion, *that the appearance of these converted heathen in our country; their testimony to the grace of God toward their own souls; and their entreaties for help, are the most powerful external motives for increased faithfulness in the use of means requisite for the salvation of their countrymen, that can be presented to the Christian.*

We adopt as a principle applicable to every worthy pursuit in life, that those circumstances with which men meet from time to time most resembling the *end* they have in view, are most *encouraging*. Apply this to the assertion under consideration. The end or design which Christians profess to have in view in sending Missionaries to Burmah; in contributing their alms for their support, the printing of the Bible and tracts, and in praying that all these means may be blest for the conversion of its deluded inhabitants, is to promote the glory of God by their eternal salvation. The question now presents itself; Does the general fact implied in the assertion, (the conversion of the two heathen) most resemble this design. The truth of the affirmative must appear evident to all on a moment's reflection. And it not only *resembles* the design, but it is indeed an actual part of it, accomplished. *By their conversion, the name of God has been glorified.* This we knew, says one, before they left their native country. Very well; this leads us to the point, to which it is highly desirable, our minds should be directed, and by which, deeply impressed. As much as *beholding* an effect, is greater than merely *hearing* of it: as much as entreaties for help in behalf of a nation, by one *belonging* to that nation, and who was himself, a short time since, in the same deplorable condition, is greater than entreaties by any other one; so much is our obligation increased.

We had heard of Burmans; of their wretched condition, of their desires to see "writings that tell of Jesus Christ;" of the actual *conversion* of some of them, previously: yea, heard enough to lay us under such obligations as might well make us tremble for the consequences, if we slighted them. How, oh *how* do we *now* feel, possessing the irresistible evidence, furnished by *seeing* the monuments of Almighty grace? No longer is there room for skepticism; the last, poor shelter, to which the least unbelief may have betaken itself, is now destroyed.

We had heard the appeals of the Missionaries. In glowing colors have they described the horrors of idolatry, and called unto us, "O men of Israel, help!" Scarcely has a vessel, for months past, arrived from India, the more valuable part of whose cargo has not consisted in descriptions and appeals sufficient to wrest from us every excuse in which we may have been indulging.—But they have come *for* the nation among whom they are labouring. How much more weighty are the descriptions and appeals of a part of the nation itself! No longer, therefore, let us restrain the tender feelings of our hearts, or bolt the open doors of conscience. One we may do: the other we never can. Till death deprive us of sense, the few and simple, but *powerful*, words of Shway Moung and Sat-thing will continually possess us. And throughout eternity, unless repented of, the sin will lie upon us with "trembling weight."

Thou, who callest thyself a *Christian*, art thou worthy of the sacred name, if, with such external motives, thou now refusest to *help?* I speak to *all*, high and low, rich and poor; literate and illiterate; all are concerned. Say not thou art poor; if thou hast the riches of God's grace, thou art not poor, but one of the richest on earth.

Are there any, who are assisting in some way, in the work of giving the gospel to the heathen, whose own hearts are yet destitute of its saving influence? Why, my dear friends, do you act so inconsistent a part? Why neglect to repent of your sins, and seek that Saviour, whom wild Karens and benighted Burmans have sought and found? Come and drink of the waters of life, open to *all*. Then will your *heart* be filled with gratitude for the gospel, with love for the heathen, and with a more enlarged and holier zeal will you aid in the employment of the necessary means for their salvation. MYCON.

THE HOLY SPIRIT:

The necessity of His Influence to perpetuate and complete the triumph of Christ's Kingdom.

[Copied from the Circular Letter of the Ashford [Conn.] Association, June, 1833.

Although the Holy Spirit be the great agent in the extension of Christ's kingdom, it is sufficiently evident from scripture and all past experience, that the Spirit operates in connexion with, and not regardless of, the prescribed means. Many Christians, who might have been pre-eminently useful in the church of God, have either sunk into apathy, or nullified all which they have done, by vibrating to the extremes of a perverted sovereignty, or self-competency. Either of the extremes is in a high degree injurious to those who adopt it. While the sovereignty of God is a very precious doctrine when correctly received, it is greatly abused when urged as a pretext for indulging in sloth, and for refusing to make those efforts and sacrifices to which a lazy and covetous professor may feel an aversion. Equally to be dreaded and avoided is that proud and self-sufficient spirit that would lead persons to fancy they possess, independent of divine influence, a self-determining power to do all that is necessary for their own proficiency in holiness, and for the extension of Christ's kingdom. That the recent activity and liberality of the church approximates to apostolic times, is readily admitted; though, when compared with our obligations, and what remains to be done, is altogether inadequate.—This very impetus, however, which the last twenty or thirty years has given to the Christian world, is liable to defeat its own object by overrating its importance, and by its insubordination to the Spirit, as some machines have been set on fire, and destroyed by the very friction of their own velocity. It is an old fashion truth, "not by might, nor by power, but by my Spirit, saith the Lord." But time does not impair truth; and if the above declaration was made in reference to the temple rebuilt under the direction of Zerubbabel and his associates, how much more applicable is it, as regarding the spiritual temple of which that was a type!

We are not only criminally deficient in appreciating our high vocation as Christians; but also in properly estimating the superiority of the dispensation under which we live, to that which came by Moses. Sentiments of thrilling interest are associated with the appellation given by Paul, "Ministration of the Spirit," and which he compares or rather contrasts with the "ministration of death." Whoever will carefully examine the Scriptures of the Old Testament, will find the Holy Spirit rarely and sparingly given to individuals, and when given, it was for some special purpose, such as prophesying, ruling, judging, &c. though, doubtless, real believers worshipped in spirit and in truth.

The ministration of the Spirit, under the present dispensation, was the subject of frequent prophecy. Let that distinguished passage in Joel serve as a specimen, chap. ii. 28 verse, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." This copious effusion, which was to be given without respect to age, sex, or rank, was not granted as a solitary instance, and of insulated importance, though, doubtless, much good was effected as it regarded the men of that generation; but it was characteristic of the dispensation, and prelusive of the residue by which, ultimately, a world lying in wickedness is to be regenerated. Nor let it be supposed that the corruptions of the western church, and the deathly formality of the eastern, illy accord to such a pledge. For the influence of the Spirit has been denied, and its importance unrealized and unsought; and to that is to be attributed the above corruptions, rather than any slackness in the Lord to fulfil his promises. Moreover, such a dismal state of things may have been permitted, that the church might try the strength of its combined resources of learning, wealth, wisdom, numbers, power, popularity, and legal coercion, unaided by the Spirit of God. The result of this has been, that the [once] pure church of Christ has been transformed into the mother of harlots and abominations of the earth; whose tremendous overthrow is at hand; whose damnation slumbereth not; and who will soon be in the lake that burneth with fire and brimstone. And, the monitory voice to us is, "not by power, nor by might, but by my Spirit, saith the Lord."

We need not, however, brethren, cross the Atlantic in quest of the corruptions of Popery, nor be greatly distressed at her progress in this country, especially if actively engaged in counteracting her efforts. She is decrepit with age. The day of her inglorious career is past, and with it she is past reform. Her days are numbered by a righteous and blood avenging God. She may, indeed, and probably will, gain a temporary ascendency over the church; but her triumph will be short, and her final destruction signal and sure, for the mouth of the Lord hath spoken it.

Nor should we be much disheartened at the rise and progress of Mormonism in the West. Some systems need only to be known to be exploded, and can never bear the criterion of enlightened Christianity.

There is, however, an evil of alarming character nearer home. Alarming, not more from the character of the evil than the respectable source from which it emanates, and the apathy with which multitudes regard its propagation. We allude to those who deny that divine influence is necessary to regeneration, and that men possess a self-determining power to love God independent of the Spirit. Or, to adopt the language of the Scriptures and exclude their sense, born not of God, but of the flesh, and of man, and of the will of man. How is it, brethren, that we have so many champions from the pulpit, from the press, and from the church, to beat down Pelagianism, Semi-Pelagianism, and Arminianism, when its advocates have been dead for centuries, or are at a great distance; and are so unaccountably mute, when they are our contemporaries and are present? Are you ready and prepared to resign the very palladium of the church? To resign it at the very time when God is giving irresistible evidence that it *is* the palladium? At a time, too, when its influence and effects have been realized to an extent unequalled in the annals of time! It is a moral phenomenon, or rather a problem that cannot be solved except on the principle of re-action, that with the simultaneous cry and travel of God's people all over Christendom for the Holy Spirit, and the astonishing profusion of its influence recently experienced in this country, there should so suddenly follow a disposition to underrate its importance. And also, that the place where that disposition originated and prevails, should be identified with that where its effects have been mostly felt!

The church, at the present day, if we understand "the signs of the times," is loudly called upon to supplicate for the Spirit of God. We should guard against counteracting the increasing zeal and activity of the church, and earnestly pray that God would give it a right direction.—Without the gracious influence of the Spirit, the multiplied means, however appropriate, will form a great, unwieldy mass of machinery, which will sink under its own weight. It will be like a good musical instrument well tuned, but will make no music, being untouched by the finger of God.—*With* such influence, the church may speedily expect the brightest day of her prophetic blessings; *without* it, the deepest gloom. Yes, without this influence, she may as well be idle as active; as well sit down in dust as to arise; for she cannot shine except her light come, and the glory of the Lord be risen upon her. She may as well clothe herself in sackloth, and utter the plaintive lamentation,

My setting sun o'erspreads the increasing gloom,
In endless shades of night.

But for the interposition of the Holy Ghost, both the church and the world would have so rapidly deteriorated, as, ere this, and long ago, they would have been fully ripe for signal vengeance. If a church or individual neglect or deny the Holy Spirit, they will not long retain the doctrine of the cross, but will prefer sentiments of kindred character with such denial. In confimation of this remark, I only need refer you to a paragraph from Dr. Miller's letters addressed to Presbyterians, and who is combating "new divinity." "The doctrines referred to (says he) are such as these,—that we have no more to do with the first sin of *Adam*, than that of any other parent; that he was not constituted the head of his posterity, but was their natural progenitor; that there is no such thing as *original sin*; that infants come into the world as perfectly free from corruption of nature as *Adam* was when he was created; that to speak of innate corrupt inclinations and propensities, is an absurdity; that by human depravity is meant nothing more than the universal fact, that all the posterity of *Adam*, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency; that the doctrine of imputed sin, or imputed righteousness, is nonsense; that the human will determines itself; that the impenitent sinner is, by nature, in full possession of all the powers necessary to a full compliance with all the commands of God; that he is in possession of plenary ability to repent and believe, without the aid of the Holy Spirit; that if he laboured under *any kind of inability*, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will; that man is active in his own regeneration, in other words, that it is his own act; that it is impossible for God, by a direct influence on the mind, to control its perceptions and practical choices, without destroying its moral agency; that, consequently, Omnipotence cannot exert such an influence on men as shall make it certain that they will choose and act in a particular manner, without making them mere machines; that we have no evidence that God *could* have prevented the existence of sin, or that he now could prevent any that exists, without interfering with the moral agency of man; that he would, no doubt, be glad to do it, but is not *able*; that he elected men to eternal life on a foresight of what their characters would be; and that his sovereignty is confined to the revelation of truth, and the exhibition of it to the mind."

Where, permit us to ask, in the above scheme, is discovered the stability of the divine government? Where the wisdom and plan worthy the nature, perfection, and holiness of the Governor of the Universe? How, permit us to ask, appears the justice of God in the death of infants? How is it manifest that the natural man cannot know the things of the Spirit because they are spiritually discerned? And that it is given to the Son to quicken whom he will? Where is it seen according to the above sentiments, that the carnal mind is enmity against God, not subject to his law, neither indeed can be? That the heart is deceitful above all things, and desperately wicked? How, and by whom, is the fountain of this great deep broken up? More especially, how comes it to pass that *faith*, on which salvation is suspended, is called *a fruit of the Spirit?*

If the above quoted doctrines be those by which we are to make the conquest of the world lying in wickedness, and by which the haughtiness of man is to be brought low, then, indeed, we may gain that conquest without a struggle.—The enemy will doubtless peaceably resign his kingdom, and our taking possession will hardly rouse him from slumber. In a word, he will amalgamate and help us to the possession.

It is not at all improbable, that, as the ultimate triumph of the church is at hand, she will be called ere long to the severest (though not the longest) struggle which she has yet endured.—Her recent movements are calculated to stir up the most virulent and bitter feelings of the prince and people of this world and all their bands.—Alas, for the church, if she be shorn of her spiritual strength, and while thus shorn, her steel meet with the steel of her enemy. Can she meet the crisis? As well might the carcasses in Ezekiel's vision have met his Gog and Magog previous to their inspiration of life from God, or the garden of spices flow out without the blowing of the south wind. *Spices flow out without the south wind!* Without the wind of the Spirit there will be no spices there. Their root is rottenness, and their blossom will go up as dust.

The Holy Spirit is the efficient cause both in the conversion of sinners, and in all holy exercises and acceptable labours of the church of God, and in perfect harmony with the moral agency of men, and with the entire freedom of the will. I laboured more abundantly than they, says the Apostle, yet not I, but the grace of God which was with me. Work out your own salvation with fear and trembling, for it is God that worketh in you, both to *will* and to do of his own good pleasure. As two streams of water alike in their nature, form an indissoluble and undistinguished union when brought in contact; so the mind renewed by the Spirit, ever after flows in the same channel. He wills, yet not he, but the Spirit of God which is within. He works, yet not he, but God worketh in him to will and to do, and he is one in Christ. The child of God is God's temple, and, in himself considered, is as much an opaque body or vessel subsequently to his regeneration as before. His light is derivative, and he is entirely dependent on its holy operations. In a word, the Holy Spirit is the great soul of the spiritual world. The sovereign and immediate cause of all the holiness and happiness of heaven, and the only sure pledge of the latter day glory of the church.

While, therefore, the churches should not mock God by imploring his Spirit, and neglecting the prescribed means, they should remember also, that he is not to be served merely with dollars and cents. If he be not acknowledged in all our ways, our benevolent charities may perish with us; our cobweb ladders prostrated to the earth, and all the complicated machinery in which we have trusted, and in which we have glorified, be discarded forever.

EDUCATION OF THE BLIND.

The N. A. Review for the present month contains a highly valuable article, showing the feasibility of educating the Blind to a high degree of perfection. It is written, we are informed, by a gentleman of experience and practical knowledge on this subject. The following is an extract, giving remarkable instances of success in the noble labour:—

The best argument in favor of the capacity of the blind for receiving a high degree of education is to be found in the number of those who have raised themselves to eminence. Ancient history abounds with them; the names of Didymus of Alexandria, Eusebius and Aufidius are well known; and Diodotus, the master of Cicero, who lost his sight, still pursued his studies with great success; his illustrious disciple says of him, 'Is vero, quod credibile vix esset, cum in philosophia multo magis assidue, quam antea versaretur, et cum fidibus Pythagoraeorum more uteretur, cumque ei libri noctes et dies legerentur, quibus in studiis oculis non egebat, tum, quod sine oculis fieri vix videtur, geometriae munus tuebatur verbis praecipiens discentibus, unde, quo, quamque lineam scriberent.' Achmed Ben Soliman, one of the most beautiful Arabian writers and poets, was blind from his infancy.

But we need not go back to distant ages to find examples of men who have raised themselves to eminence, in spite of the obstacles which nature has placed in their way. Saunderson, who flourished in the last century, and filled so ably the professorship of mathematics at the University of Cambridge in England, had lost his sight in infancy, as is known to every one. He published a volume called the Elements of Algebra, an extraordinary work, filled with singular demonstrations which a seeing person would not perhaps have hit upon. But the most wonderful of Saunderson's performances were his dissertations upon optics, light and colors, with which he used to delight and astonish his audience.

The Rev. Dr. Blacklock, too, gave extraordinary proofs of the power and correctness of the imagination, for though he never saw the light, he has left us some most beautiful delineations of nature, in the volumes of poems which he published: as in his Wish,

On rising ground the prospect to command,
Untinged with smoke, where vernal breezes blow,
In rural neatness let my cottage stand;
Here wave a wood, and there a river flow.
Oft from the neighboring hills and pastures near
Let sheep with tender bleat salute my ear, &c.

And again,—

Let long lived pansies here their scents bestow,
The violet languish and the roses glow;
In yellow glory let the crocus shine,
Narcissus here his love-sick head recline;
Here hyacinths in purple sweetness rise,
And tulips tinged with beauty's fairest dyes.

Contemporary with Blacklock was Dr. Henry Moyes, the eloquent professor of philosophical chemistry in Manchester.

'Though he lost his sight in early infancy, he made rapid progress in different sciences; he acquired not only the fundamental principles of physics, music, and languages, but he plunged deeply into the most abstract sciences, and displayed a minute knowledge of geometry, of optics, of algebra, of astronomy, of chemistry, and in a word of most of the branches of the Newtonian philosophy. Every time he entered into society, he first passed some minutes in silence: the sound enabled him to judge of the dimensions of the apartment, and the different voices of the number of persons present. His calculations in this respect were very exact, and his memory was so faithful that he was seldom mistaken. I have known him recognise a person the instant he heard him speak, although more than two years had elapsed since they had met. He could ascertain with precision the stature of persons by the direction of their voices: and he made tolerable hits at their character and disposition by the tone of their conversation.'*

The instances which we have quoted are but a small portion of those which may be adduced in favor of the facility of giving to the blind an education. These were men who were endowed with genius; but great as were their powers, their minds would have been left in darkness as total as their bodies, had they not been fortunate enough to possess friends of a philosophic turn of mind, whose affections prompted them to great efforts to overcome the obstacle of blindness.—The zeal of the subjects more than requited them.

We will now adduce one example of astonishing powers of another kind, in a blind man, who was entirely neglected in his youth: it is that of John Metcalf, about whom ample evidence and information may be obtained from the transactions of the Philosophical Society of Manchester, and from the memoir of Mr. Bew. Metcalf was a native of Derbyshire, (Eng.) and he early became so well acquainted with the roads, that he took up the trade of a teamster, driving his cart from one place to another. During very dark nights, he used to act as guide to those who had eyes, but could not see: in this, however, he was not entirely singular, for there is a well known instance of a blind guide in Switzerland. But Metcalf gradually rose in the world, and having acquired a most exact knowledge of the situation, size and shape of every hill, rock and tree about the Peak, he undertook to correct the direction of the routes; and having, by the help of a compass, laid out several plans, which were adopted,—he took up the business of a surveyor.

Mr. Bew says, 'he is now occupied in projecting and laying out roads in mountainous and almost inaccessible districts. I have often met him with a long pole in his hand, crossing roads, clambering precipices, descending into valleys, and feeling out their different dimensions, their forms and situations, so as to be able to make out his designs most correctly. He makes his plans and estimates by a peculiar process which he cannot communicate; nevertheless, his talent is so decided, that he constantly finds occupation. Most of the routes on the Peaks of Derbyshire have been changed in consequence of his suggestions, principally those in the neighborhood of Buxton. At this moment he is employed in planning and putting in operation a new road between Winslow and Congleton, so as to open a communication with the great London road, which will obviate the necessity of crossing the mountain.'†

It will require that a person shall have reflected much upon the nature of the senses, and known some instances of the astonishing increase of their powers in the case of the blind, to give full credit to the statements about Metcalf; but for our part we have no hesitation in believing them; for we have had personal knowledge of some of, the blind, whose powers were almost equally great. We have known young men who rode fearlessly on the high roads on horseback; who could wind their way with speed and certainty through the streets and alleys of large cities; and who could mingle in society,—and waltz with ease and grace. There is in our own neighborhood a young man who accomplishes, every year, long journeys on foot and alone; going from Massachusetts to Maine. There are in the Institution for the Blind in our city, several persons who go freely about alone; and one, who though but six months resident here, will go readily to any street or house to which he has once been led; and can even find a house which he never entered, provided he is told on which side of the street it is, and how many doors from the corner. His manner of finding his way is singular, and affords a striking proof of the delicacy of his senses; for he does not go groping along with a cane, and feeling of the houses and corners; but marches with head erect, avoiding persons whom he hears approaching. When he comes to an opening, he measures its sound with his ear, to ascertain if it be the one down which he is to go, and if not, turns short upon his heel, and marches until he comes to another opening.—When he has arrived at the street in which is the house where he wishes to go, he either counts the doors from the corner, or goes on until he judges that he is near it, and then, finding some object which he knows, for a landmark, he makes up to the door and rings.

Now we say, it is strange, that, notwithstanding the obvious facilities which are given to the blind for the attainment of knowledge, in the superior acuteness of their remaining senses, so little has been done for them; and that, from examples such as we have quoted, a favorable inference was not sooner drawn in regard to the whole class. But such men as Saunderson, and Moyes, and Metcalf were regarded as prodigies, and people paid them the passing tribute of admiration, without reflecting that they were members of a large class who were left in utter ignorance and neglect.

* Memoir on Blindness, by Mr. Bew, of the Philosophical Society of Manchester.

† We have not been able to procure an English copy of Mr. Bew's Memoir, and are obliged to translate it from a French copy.

"I love the Missionary Cause!"

The Maine Missionary Society held its annual meeting at Portland, June 26. Among other interesting speakers, the sentence at the head of this article was illustrated in the pleasing remarks which follow, made by

Rev. J. N. Danforth. He said it was a pleasant thing to contemplate the beginning, progress, and prospects of the Missionary cause. Viewed under any aspect, it must be seen to be connected with the welfare of men. I love the Missionary cause, *first*, because it is an emanation of genuine piety, and a demonstration of its existence. The tree must bring forth fruit—where there is a fountain, it must send forth streams. And wherever true piety exists, it will send forth the streams of Missionary effort—it is the nature of piety to be diffusive.—I love the Missionary cause, in the next place, because its *aims are so high*. It is an enterprise of surpassing moral grandeur. Look at its commencement. Twelve men undertook the work of reforming the world, and they effected it by the power of the Holy Ghost. And how was it when a second darkness had overspread the world, and Luther burst forth from his cloister? How, when the great system, now in operation for the regeneration of the world, commenced about forty years ago? Carey wrote upon his standard, ATTEMPT GREAT THINGS—EXPECT GREAT THINGS! And what results have ever since been developing! Set your aim equally high, and go forth in the strength of the Lord. By this, you will conquer.

I love the Missionary cause, because it implies faith in the power of God. We ought to have unshaken faith in the *promises*. It is written, 'The kingdoms of this world shall become the kingdom of our Lord and of his Christ.' The assurances of this kind are numerous, and positive. Let us believe them, and act upon this belief. The connection between faith and the promised results, is just as intimate, as between cause and effect.

I love the Missionary cause, because our Master was a Missionary. He was sent from heaven—he was an apostle from the skies. In him was exhibited all that was luminous in doctrine, all that was instructive in precept, all that was beautiful in practice, all that was wonderful in suffering, all that was sublime in death. There have also been others, who have followed this celestial Missionary, though with unequal steps, such as the immortal Edwards, and Brainerd, and Whitefield. Not long since, I visited the spot, where reposed the mortal remains of Whitefield. When I placed my hand on that head which once was seen above surrounding multitudes, holding forth the word of life—when I placed my fingers in those sockets, whence his eyes once beamed radiance, an indescribable thrill agitated my bosom, as I thought he, too, was a Missionary—not only a domestic, but a foreign Missionary also.

I love the Missionary enterprise, because by its exertions, *souls are saved*—I love it, because it meets with the opposition of Satan and wicked men. Such antagonists did Christ encounter; but he continued the conflict, till Satan fell as lightning from heaven. Let this opposition go on—it will only arouse to concentrated effort the friends of the Redeemer. Such opposition shall, as it has, prove abortive. Voltaire made the impious boast—"It took twelve men to establish the Christian religion, but one man shall drive it from the world." But what was his boast on the bed of death? Ah! the Galilean conquered at last.

I love the Missionary enterprise, because it is the hope of the world. Let it be suspended or cease, and how are men to be saved? If, after all that has been done, you now give up,—after having gone your march, you now sound a retreat, what will become of the world?

FLAT HEAD INDIAN MISSION.

In the Christian Advocate and Journal of last week, we find the following letter from the Rev. Wilbur Fisk, giving information respecting the measures adopted by the New-England Methodist Conference in relation to the contemplated Mission to the Flat Heads. Our readers will rejoice to learn, that before the close of the year 1834, these interesting heathen will probably hear the Gospel invitation in their own language.—*N. York Observer.*

MIDDLETOWN, June 17, 1833.

Dear Brethren:—A brother in Christ, as I doubt not he is, signing himself a "Presbyterian," has recently written me on the subject of the Flat Head Mission. He says of himself, that he "procures a livelihood by the hand of daily labor, but desires to bear some humble part in our contemplated dispensation of mercy, to this tribe, by appropriating $5 to those brethren who will obey the injunction of our Lord," and asks for further information on the subject of this Mission. Now for the information of this brother, and all others who may be interested, I would say, that our esteemed brother Jason Lee was appointed by Bishop Hedding, at the late session of the New-England Conference, for that Mission. Brother Lee is one whom all who know him, judge well qualified for that enterprise. He is the man on whom my mind rested when the subject of this Mission was first agitated. I know him well, and can most cordially recommend him to all the friends of the enterprise, as one worthy of their confidence—and he certainly needs their prayers. Some other person or persons will be selected to go with him. The present plan is, to have the Missionaries leave here in the fall, and reach some of our most western ports in their route, so as to start next March for the mountains. With his usual health, brother Lee will be able to keep pace with the veteran hunter, in climbing the Rocky Mountains. Mules will probably be taken to carry over the necessaries for the Mission. The principal expense will be the outfit. This will consist of the necessary clothing, the mules, the tools, the seeds for agricultural purposes, and some articles that will be valuable in the Indian country, either as presents, or to procure of the natives the necessaries of life. When they get to their field of labour, they must live with the natives, and rise as they can elevate the wild man with them.

As some have supposed, that what was said some weeks since by me, in a short communication in the Advocate, was a kind of prohibition to any others who felt a wish to participate in this work, I would here say this was not my design. The Youth's Missionary Society here stand pledged to this Mission, but they do not refuse to share the work with others who *wish* to aid in it, and they may need such *valuable* sympathy and co-operation, especially if the Mission should consist of three, as has been recently talked of.—May the God of Missions bless the undertaking.

W. FISK.

From the Mercantile Journal.

THUS SAITH MRS. ——.

[Temperance must be more extended, and more practical.]

Two gentlemen in Philadelphia were conversing with each other, one day, on the propriety of "dining" or "taking tea out," on Sunday. One of them, whose religious views were of the kind, usually denominated *rigid*, expressed his utmost abhorrence of the practice. "But how is it in your own family?" said the other. "Is there nothing there on Sunday, which is of a questionable character? Do you not have a "good dinner" made ready on Sunday; and does not this require labour?

The man was at first a little staggered with his friend's question. At length he observed; "Why there's the command, *Six days shalt thou labour*; and a *Thus saith the Lord*, is enough for me; I don't wish to reason at all about it." "But," said the other, loath to lose the advantage he had gained, "why don't you regard the command in your own family?" "Ah!" he replied, "I leave those things to Mrs. ——." "Oh! now I see how it is," said the other, "when you speak of what your fellow men ought to do, you say, "Thus saith the *Lord*;" but the rule of conduct for yourself is thus saith Mrs. ——."

On hearing this anecdote, I could not help applying it to human life generally. When we are thinking of what is proper for others, a "Thus saith the Lord" is always at hand; but when we ourselves come to act, our passions, or appetites, or habits, have acquired such an ascendency over us, that we yield to their command, however arbitrary; and if we give the true reason for our conduct, it will often be,—Thus saith Mrs. ——.

One is extravagant in dress or equipage, or he permits those to be so, over whom he ought to have control; and yet no man is more ready to censure others for thus sinning against the Lord. Ask him why his practice should wage eternal war with his precepts. His only correct answer is,—*Thus saith Mrs.* ——.

We censure others for wasting so much time in idle chit-chat, or lounging, or gossip; while we ourselves do the very same things; at least in principle. If we were to give the true reason for our inconsistency, it would be, "*Thus saith Mrs.* ——."

Mr. K.'s family use a barrel of brandy every year. We censure them as extravagant, especially in this day of reform, while we ourselves use two quarts of ale or cider, or a quart of good Madeira, daily in our own; which contains about the same quantity of alcohol. Why should we act thus inconsistently? *Thus saith Mrs.* ——.

We would not violate our temperance pledge, by drinking half a gill of ardent spirits for the world. Very well, we ought not. But we do not hesitate to drink a pint of ale in the course of a day: and this contains a much greater amount of the poison than half a gill of the common spirit. Why all this? Simply because *Thus saith Mrs.* ——.

We are loud in our denunciations of the evils of intemperance, generally. "Made in the image of God, ye fellow men," we say, "why should you transform yourselves into beasts?" Yet we gormandize with luxurious and costly dishes, till we deserve a *lower* place than the beast to which it assimilates us. Why all this? Why preach such wholesome doctrine, and then go our way and practise so differently? Because *Thus saith Mrs.* ——.

We talk much, it may be, of our freedom from any pernicious habits whatever. "Why then," says one, "do you continue to use strong tea and coffee, since they are now found to contain pernicious qualities?" "Oh, we cannot be denied such innocent pleasures as these. Food would lose half its relish, life half its charms without them." "Why so?" *Thus saith Mrs.* ——.

We are fond of prescribing for others the modes and forms of exhibiting proofs of their patriotism. We smile at the obsequious conduct of some of our brethren, separated from us only by "a narrow frith," or at most a narrow ocean. "How degrading," we say, "to human nature, to join in the shouts of *Long live the King!* But when put to the trial, what do we more than others? Do we not join to form a crowd of some ten, twenty, or fifty thousand people to the manifest exposure and danger of all; and should we not fear the charge of a want of patriotism were we to do otherwise? Is there not a little inconsistency in all this? Why then do we act thus? Is it not because *Thus saith Mrs.* ——?

We boast of "mental independence." We are proud of having this the first article of our creed. Perhaps there is nothing that would be deemed, by many, as a more appropriate and just cause of resentment than a charge of sustaining the contrary character. Yet who will show me the individual who does not, after all, rely upon the opinions of others? Who is, in every respect, mentally independent? And are not those who boast loudest of this trait of character often, in some points, the most *servile?* Why *should* they thus give up their own rights to others? Is it not because *Thus saith Mrs.* ——?

In short, why are those of us who make the highest pretensions to morality and religion, and who are the loudest to declaim against the love of the world and the things of the world, in many, too many instances, so "worldly" in our daily conversation and conduct, that those around cannot avoid asking the question, "What do ye more than others?" Is it not because we serve two masters, or at least a master and a mistress? Is it not because *Thus saith Mrs.* ——?

AN INQUIRER.

The Bible in China.

From a letter of Mr. Gutzlaff in the N. Y. Observer we make the following extract which shows that the Scriptures are likely soon to flow in a river of life among the millions of China.

"After a most eventful voyage along the coast of the maritime provinces of China, Formosa, the Piscadores, Corea, and the great Loo Choo, which took us about seven months, I returned to this place, which I hope very soon to leave. I have had a great many opportunities to distribute the word of life in all the principle emporiums of the Chinese empire, as Amoy, Fuh Chow, Ningpo and Shang hae. The Viceroy of Fuh Keen province took even the trouble of sending up our books to the Emperor. The sensation which we have occasioned is very great, and we humbly hope that it will be lasting. We adore the all-ruling Providence, which has permitted us to be the harbingers of good tidings, whilst we humbly hope that the work begun in the fear of the Lord will be carried on."

Macao, Sept. 16, 1832.

IMPORTANCE OF RELIGIOUS EDUCATION.—It was said by the great and good late Rev. Robert Hall, of Bristol, not long before his death, "Every thing in the condition of mankind pronounces the approach of some great crisis for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is empelled with such violence in opposite directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of imitation are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the higher orders, weak and unprotected, will be exposed to most iminent danger, and perish like a garland in the grasp of popular fury."

Letters from the Sandwich Islands.

[In presenting these letters, we would not mislead the reader as to the great moral changes which are effected in these Islands. At a late Missionary meeting in this city, Dr. Wisner remarked, that the civil rulers were the first to admit the claims of Christianity, and that much of the outward respect paid to it, is not so much in consequence of enlightened conviction in the mass of the people, as in Ceylon. The natives generally are restrained by the force of law, though there are indeed many pleasing instances of an actual and cordial reception of Christianity. These letters are particularly valuable as showing the evils of intemperance, and the wicked cupidity by which ardent spirits are introduced.—ED. W.]

We are indebted to a gentleman in this city for permission to publish the following extracts from letters addressed to him by the Rev. Ephraim Spaulding, one of the Missionaries of the American Board in the Sandwich Islands. The facts relating to the injury done in the isles of the Pacific by unprincipled American seamen are not new, but they are worthy of being repeated till an effectual remedy is provided for the evil.—*N. Y. Observer.*

Lahaina Maui, Nov. 13, 1832.

This is a good land—the climate generally is certainly delightful, and I see nothing to prevent a man's living here, till he wears himself out with hard labor, or dies with old age.

There is a noble field of labor here, and we hope a great harvest of souls will be gathered into the kingdom. The smallest congregation on the islands will exceed 1000, and some exceed 3,000 and even 4,000. It is astonishing to an American, who has been accustomed to see only a few *hundreds* together on the Sabbath, to witness the multitudes who flock to hear the gospel. I commenced preaching in the native language, short of four months after our arrival, and preached to a small congregation of 2000, about ten miles from Lahaina, till the season of shipping commenced. I am now preaching to the seamen. Fifty ships recruited here last spring, and probably as many will recruit here this fall. Four whale ships have come in this morning, and five more are in sight. We have had about 300 seamen here at a time this fall, and good attendance on the preached gospel. *Five* or *six* who have rejected the Saviour in Christian lands, hope they have found him to be precious here, within a few days. At an evening meeting a short time since, eight sailors arose, wishing for prayers, and determined to make the salvation of their souls their first concern. I rejoice to hear that brother J. Diell is coming to the islands as seamen's preacher; our arms and hearts are open for him; he will do good here.

I have a school five days in a week, consisting of 82 men, selected from teachers, members of the church, and leading characters in Lahaina.—They are wide awake in geography. A geography of 200 pages has just been published in the native language. The whole subject is comparatively new to them. We are preparing maps upon oiled cloth on the large scale of 6 in. for every 10 deg. and adapted to Sandwich Island geography. They express much surprise at a comparative view of the world, and often exclaim in regard to their own, "*tau-hau-cau: pickinini*," an exclamation of surprise, and an assertion that their islands are very small. Columbus disclosed a *new world* to the *old*, but the Missionary to these islands may disclose not the *new world only*, but the *old* also to this nation.

The high school of the Sandwich islands is situated at Lahaina on elevated ground about 700 feet above the level of the sea, and makes a fine appearance from the village and the place of anchorage. It consists of 60 scholars selected from the different stations. They have put up a stone building with scarcely any other implements but their *hands!* Another building must be put up soon, as 20 scholars have come already to enter the new class. The course is four years, and according to a vote at the last general meeting of the Missionaries, 50 are to be admitted annually. Mr. Andrews is principal, and will have assistance as soon as it can be obtained. There is great encouragement for teaching: schools may be established to any extent: there is great anxiety for instruction. The field is open here, and WIDE OPEN. I do not think that there is another spot on earth which affords the Missionary more encouragement.

The nation has banished idolatry and embraced Jehovah for their God; and in some respects they act consistently with this profession. It is a *rare* thing to find a family on this island living without *morning* and *evening* prayers. Those who have no religion, and the wicked, *pray!* Religion is popular, almost universally popular. Opposition, except from *unprincipled foreigners*, is scarcely known. Were there *none* from foreign lands, (and with shame we say it,) from *Christian* lands, to oppose the gospel here, this nation would be like a happy *Christian family*.—The principal opposition is at Honolulu on Oahu, the emporium of the nation, where some 200 foreigners reside. They live in these ends of the earth, and *some* wish to live free from any restraint, either from the laws of God or man. So it seems from their conduct.

As it regards the wholesome laws of the chiefs, many will submit, no farther than they are absolutely *compelled*. As they seek their own, and not the things which are Jesus Christ's, they find the gospel at war with their interests, and consequently the Missionaries are the objects of their implacable hatred. In consequence of the gospel, the chiefs forbid the sale of ardent spirits, gambling, horse-racing on the Sabbath, &c.; but the class of individuals above alluded to, keep *grog-shops*, and *billiard houses*, where you may hear the sound of the *viol* and see *intoxication seven* days in the week; to these houses of *pestilence* and *death* many a poor sailor, as soon as he reaches the shore, steers as *straight* as a *bee* to his *hive*. A few days since a sailor belonging to the ship Rodman, of New-Bedford, was *killed* by a native. The sailor was intoxicated, and commenced a quarrel with the native, which ended his days. Were it not for foreign residents, who break the laws of the land, no ardent spirits would be sold. Upon them, therefore, must fall the guilt.

This island (Maui) contains 35000 souls, and it is Mr. Richards's opinion that not one gallon of ardent spirits has been drunk on the island by the natives the past year, and if any man is detected in selling it, he is forthwith put into the fort, or otherwise punished according to law.—Sailors cannot obtain *rum* here, consequently every thing is still and peaceable, and we live in hope of doing them some good. I have attended but three communion seasons since we arrived; the first was at Honolulu, when 20 natives were admitted to the church; the second was at this station, when 40 were admitted to the church; the third was last Sabbath, when 42 more were propounded for admission. The work of the Lord prospers.

We live in a grass house 42 feet by 22. I expect to build a house of coral in a direct line with Mr. Richards's, fronting the anchorage, within a year or two, as soon as lumber can be received from America.

Lahaina Maui, Nov. 17, 1832.

The deputation consisting of Messrs. Whitney, Tinker and Alexander, to our joy returned day before yesterday. They spent one day with us, left last evening, and will reach Honolulu to-day. They have visited the Society Islands, and the Marquesas, and have found *fewer* obstacles in the way of establishing a Mission to the Marquesas than was anticipated. They have returned, convinced that the door is open, and *wide open* at the Marquesas, and the Missionaries here in reserve for the Marquesas, will go to the field as soon as practicable, probably within three or four months, it may be sooner.

The principal chief on Nuuhiwa, which is the largest island of the Marquesas, has promised to give the Missionaries land, and build them a house. They are very anxious that the gospel should be sent to them *soon*; and the reason they assign is, that many of them are becoming old, and may *die* before it reaches them. But it is obvious that they have wrong views in regard to the gospel. The chief expects that it will make his island great like Oahu. They are worshipping idols still, but they say they will give up idolatry, and embrace the new religion as soon as it comes.

The report which the deputation brings from the Society Islands is really *distressing*. The ravages of *ardent spirits* and *war* there, within a few months, have been *terrible!* I place ardent spirits first, because, according to the description of the deputation, it is the greater evil. The war has been between two chiefs on different islands contending for supremacy. Peace was concluded the day before the deputation arrived. The chief on whose island they landed, had been victorious. They were received cordially by the Missionary, but the village in which he resided, had been stripped of its glory, and laid in ruins. Only fifty individuals were killed; but *rum* is fast destroying both the souls and the bodies of the poor natives, and, unless it is immediately checked, will effect a greater destruction than all their wars. They distil the poison among themselves, but obtain much also from foreign ships. A master of a whale ship from New England now at this place, a member of the Temperance Society, who practices *entire abstinence* himself, sold forty barrels of ardent spirits at the Society Islands a short time since. His excuse is, undoubtedly, that he is an agent for his employers, and must be faithful in their service. I imagine this, from what another master of a whale-ship from New-England said to me a few days since. —"I have ardent spirits on board for sale, but shall not offer it to this people, as it is contrary to law. I am sorry I have it with me, but it was put on board by my owners to *recruit* the ship with. This is the only thing I have to obtain recruits with, and recruits I *must have*. Soon I shall go to the Society Islands, where I shall sell it for $2 a gallon." This is the common price in the Pacific of the liquid poison of New-England manufacture, and many a poor native will purchase his destruction, when he has an opportunity, dear as it may cost him. *Whose is the guilt; the owners of the ships* who put the poison on board, or *the masters who sell it?* I wish some one would discuss this subject publicly; it may enlighten some minds who are concerned in this work of destruction.

We *wish for no more ardent spirits* in the *Pacific*; it is as great as an evil here when used, as at home. We *will get down on our knees* and thank the owners of ships to send us cotton cloth, axes, knives, shears, needles, &c. and to bring *no more* liquid poison, or *powder*, or *ball*, or *muskets*, to destroy the souls and bodies of the ignorant, innocent natives.

P. S.—I have not intended to forestall the report of the deputation, and have therefore mentioned things *in general*. You will hear from them particularly. Twelve captains of whale ships from America and England visited my school yesterday, and saw the progress made in geography, writing, &c. Yesterday attended the funeral of a sailor. Am preparing to preach to-morrow. In haste, Yours,

E. SPAULDING.

BURMAN MISSION.

Extract of a letter from Mr. R. B. Hancock, to Dea. H. Lincoln, dated Calcutta, Nov. 13, 1832.

DEAR SIR,—We are now in what is called the city of palaces; and in many respects it well deserves the name. Many of the Europeans live in great style; but the extravagance which exists among them, I am to happy to say, does not obtain amongst our English brethren, so far as I have been able to observe. There is, however, a striking contrast between the houses occupied by Europeans and the huts occupied by the natives: the one built of brick, and plastered over with a kind of mortar, which gives it the appearance of your granite buildings; the other built of bamboo, mud and thatch. The European houses are defaced very much, after being built two or three seasons, by the heavy rains which continue here during the months of June, July, August, September and October almost incessantly; so that they no longer have the appearance of granite, but of buildings which have been built two or three hundred years; internally however they are not subject to these causes of decay; they are raised several feet from the ground, with spouts to carry off the water from the tops of the buildings, so that they are kept quite dry during the wet season. We arrived just at the close of the rains, and have now entered upon the pleasantest part of the year. It is however very warm in the middle of the day, even now.

Our passage out was very pleasant. Since our arrival here we have been well. Capt. Greene, we cannot speak of but in terms of respect. It is probable that he will come to India again if his life is spared to return this time. At his request, we had worship on board two or three times, but owing to a variety of circumstances, it was not kept up during the voyage. We arrived in this city on the 13th of October, and were very cordially received, and are now hospitably entertained by our English brethren here.

Since our arrival, I have visited two native schools of a very interesting character; one kept by Mr. Geo. Pierce, one of the English Missionaries here; the other, a Minister of what is called the Scotch Kirk, of the Presbyterian order. In these two schools there are about 240 or 50 children, brought under the direct influence of moral and religious instruction. The elder scholars seem to have lost all their prejudices of caste, and are acquainting themselves with those truths which will make them useful either as preachers, or teachers of schools. There are other schools, both male and female, in different parts of the city. I think you will be ready to say with me, that these schools indicate the approach of better days; and that every scholar educated in these schools may be considered as one ray of that sun which is to enlighten the country. The young man mentioned by Mr. Beebee, (the editor of the Enquirer) in his letter to you dated Nov. 11, 1831, has been fully convinced of the truth of Christianity, and has made a public profession of religion, and joined Mr. Duff's Church.

The Circular Road Baptist Church now enjoys the labours of Mr. Leslie, a Missionary stationed at Monghyr, in the absence of Mr. Yates, their pastor, who is on a visit to Monghyr with his wife, for the benefit of her health. There is nothing specially interesting in the Church at present; the Gospel, I believe, is preached to them in its purity, and I cannot think that such faithful, solemn, interesting truths will be like water spilt upon the ground, which cannot be gathered up.—Here is a wide field open for the spread of the gospel, and an Agent established here to transact the business of the B. B. F. M. might also be instrumental of much good as a Missionary.

DECORUM IN THE HOUSE OF GOD.

The remarks which follow are copied from the Cincinnati [Ohio] Journal. They may be useful in reference to some,—we say not, *many*,—of the public congregations in New-England.

If any persons who read this paper are in the habit of disturbing the public worship of Almighty God, in this city or elsewhere, by needlessly vacating their seats, or in any other manner, we wish to have it plainly understood, that these remarks are designed for their special inspection. We know not a single individual by name, who has been guilty of the impropriety referred to; but we have been sufficiently observant to know, that some, and not a few persons, are criminal in this matter, and we hope to reach their case.

None are so ignorant, in a city like this, as not to know that public worship occupies a specific portion of time, and that the object of it is, chiefly, to give favorable opportunities for solemn meditation, instruction in divine things, and devotional feelings. And, as the Sabbath occurs but once a week, it might be supposed that all who enter the sanctuary, would be not only satisfied, but desirous, to remain until the close of the exercises. We are aware, that cases may happen which impose a necessity for withdrawing during the solemnities of public worship, and for all these, we cheerfully make due allowance. But we have observed, repeatedly, that individuals rise because they feel no interest in the services, and walk out in so noisy a manner, that many persons are much disturbed by the act. It would seem as though the house of God was regarded by some, as a kind of common stopping place, where no necessity or sense of propriety could bind them to remain a moment longer than inclination prompted. We may err in making this conclusion, and yet it would appear that facts bear us out fully.

If the delinquents on whom this irregularity is chargeable, know no better, perhaps a plan might be devised to remedy the evil. I remember well, that a celebrated preacher, who enjoyed a large share of popularity, and who therefore could do some things that might be offensive in others, resolved that the church doors should be fastened, a few minutes before he began to preach, so that no one might interrupt him by passing in or out. The plan was effectual, and the result was, that all the congregation were seated in proper time, and no one took a seat, who did not propose to remain until the end of the services.

It must be very displeasing, and may sometimes prove highly embarrassing to a minister to see two, three, or more, persons rise in the opening or middle of his discourse, and stalk out, with as little ceremony, as they would make their exit from a tavern or a theatre. Such things ought not to be tolerated, and we cannot doubt that a little particular attention of the church officers to this matter, would have a salutary result. We have purposely avoided any special allusion, in our remarks, because it was not required by the nature of the case. It has so happened, that we have been in some half a dozen or more of the churches in this city, and have been constrained to notice the same departure from correct demeanor in all, to a greater or less extent. Our design is, to rectify that which appears to us to be wrong, and we hope most sincerely, that all our congregations may realize, while in the sacred temple, that it is none other than the house of God, and the gate of heaven.

Z.

TEMPERANCE IN MASSACHUSETTS.

The Massachusetts Society for the Suppression of Intemperance is at length re-organized on the principle of *pledged* entire abstinence. The following is the official account of its late proceedings:

THE MASSACHUSETTS SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, held a meeting on the 31st of May, (Dr. J. C. Warren presiding) for the purpose of considering the state of the Society, its past and present relation to the temperance reformation, and the means by which its activity may be rendered to the utmost available, for the purpose of its institution.

The meeting which was continued by adjournment through eight evenings, was held in the Supreme Judicial Court Room, and was attended by a large concourse of gentlemen, interested in the temperance reformation, in addition to an unusually large number of members of the Society.

A new constitution was reported to the Society by a committee, consisting of Wm. Sullivan, H. Gray, W. Channing, H. Ware and J. G. Stevenson; and on an amendment to the first article proposed by Mr. Grant, which contained a *pledge* of abstinence from distilled spirits, the interesting discussion arose, which occupied a large audience to a late hour for seven evenings.

Among the gentlemen who supported the amendment were Messrs. H. Gray, H. Ware, J. Tappan, M. Grant, L. M. Sargent, H. Hildreth and G. Ripley. They who opposed it were Judge Davis, and Messrs. W. Sullivan, W. P. Mason, J. Pierpont, F. Parkman, J. Phillips, W. Channing, J. G. Stevenson, and E. S. Gannett.

The discussion, which was in order confined to the question of the expediency of introducing a Pledge into the Constitution, the duty of total abstinence from the use of ardent spirits as a drink being acknowledged on all hands, was terminated on the evening of June 27, by a vote of 18 in the affirmative and 9 in the negative.

Monday, July 1st, 1833.—The Society met according to adjournment, Dr. Warren presiding, to consider the remaining articles of the Constitution reported by the committee on the 20th of June. After some discussion and amending, the Constitution was adopted. [It is attached to this copy of record of the meeting of the Society.]

The Society then proceeded to the choice of officers, it having been decided that the present members of the Society would not be required to sign the Pledge introduced into the new Constitution. The following gentlemen were unanimously chosen:

J. C. WARREN, M. D. *President.*
Hon. W. SULLIVAN, *Vice President.*
Rev. HOSEA HILDRETH, *Cor. Secretary.*
J. G. STEVENSON, M. D. *Rec. Secretary.*
LEVI BARTLETT, Esq. *Treasurer.*

Counsellors.—Moses Grant, Esq., Walter Channing, M. D., J. B. Flint, M. D., Rev. G. Ripley.

On motion of Mr. Grant, it was *Voted*, that in the opinion of the Society it is expedient that a STATE CONVENTION of the Friends of Temperance should be held in the town of Worcester, on the first Wednesday of September next, or at such other time as the Council may designate.

Voted, That the friends of Temperance in each town in the Commonwealth, and the Temperance Societies throughout the State, be requested to send two or more delegates to the Convention.

On motion of Mr. C. Brown, it was *Voted* that the Committee of Finance to be appointed under the new Constitution, be requested to procure subscribers to this Constitution, and also to obtain donations in money; and that the names of donors be recorded in the book which contains the list of members.

Voted, That the same Committee be requested to collect and close the accounts of the past subscriptions.

Voted, That a second edition of not less than four thousand copies, of the Annual Address delivered before the Society, by L. M. Sargent, Esq. in May last, be printed for the Society.

The following Resolutions were unanimously adopted:

Whereas the cause of temperance can be promoted in no way more effectually than by a diffusion of all useful knowledge connected with the subject; and whereas the Temperance Journal, a paper printed in this city, and devoted entirely to the cause of temperance, and conducted hitherto with discretion and ability, is entitled to the support of the friends of temperance.

Resolved, That the Massachusetts Society for the Suppression of Intemperance recommend this journal to the public as entitled to their patronage.

Resolved, That this Society agree to subscribe for one thousand copies of said Journal for gratuitous distribution, in such manner as the Government of the Society think most useful.

After the transaction of some other business, the meeting of the Society was dissolved.

J. C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry pro tem.*

The most important articles of the amended Constitution are:

Art. 1. The members of this Society pledge themselves that they will not use any distilled spirits as a drink, nor provide them as an article of refreshment for their friends, nor for persons in their employment; and that they will in all suitable ways, discountenance their use in the community.

Art. 7. Every person who shall hereafter join this Society, shall subscribe this constitution in a book kept for signatures by the Secretary, and shall be considered a member of the Society, and qualified to attend its meetings, and to vote on all matters to be determined therein.

Art. 8. An annual payment of two dollars shall be required of each member of the Society.

The friends of the Society will now expect to see it enter on a career of usefulness worthy of its name and standing.

Christian Watchman.

BOSTON, JULY 12, 1833.

Burmah.

☞ The Ship ALBREE for CALCUTTA is still in port, but will probably sail to-morrow (Saturday 13th inst.) We again give notice to the friends of the Missionaries in Burmah, that letters left at the Rooms, 16 and 17, Joy's Buildings, will be forwarded by the polite attention of Mr. G. F. Noble (not Webb as erroneously inserted in the last Watchman) Supercargo.

CELEBRATION OF INDEPENDENCE.

On the 4th inst. Thursday of last week, the festivities of the day were attended with less empty parade than for many years. It was more a day of sentimental repast, and religious gratitude and joy, than of noise and feasting. The inhabitants of our city are, we hope, rising in mental improvement, and learning that intellectual pleasures are superior to the sensual and the gross. We do not mean, however, that nothing occurred that was empty and vain. In a city of 60 or 70 thousand inhabitants, there is usually a portion of the intemperate and the thoughtless. We were not pleased with a custom, which has long prevailed in our city, of discharging cannon at day-light, noon, and sun-set, with all the bells ringing at these hours, every fourth of July. It is rather in our view a practice of mechanical excitement unworthy of sober and discreet men, than a token of rational gratitude and joy. We were never the slaves of Great-Britain, though we were oppressed by them; and it does not in our view accord with correct feeling, to rejoice as if we had just risen from the lowest degradation. The pilgrims, our ancestors, were men of stern integrity and common sense, and it should be our object to perpetuate every excellent trait in their character.

One of the most beautiful sights which greeted our eyes in the morning, was, the numerous processions of the Sabbath School Scholars and Teachers, from their several places of worship, to collect in the meeting houses for the celebration of their anniversary.—The Scholars from the several Baptist societies in the city and its environs assembled between eight and nine in the morning, at the Rev. Dr. Sharp's Meeting-house in Charles Street, for public worship. The exercises were introduced with the singing of a hymn by the children, several hundreds in number. They were arranged in the large singing seats fronting the pulpit, and in the fronts of the galleries, on each side the house. Neatly and handsomely dressed, their eyes sparkling with youthful joy, they presented a most delightful picture of happiness, and illustrated the tendency of the Sabbath School in a most pleasing manner. Never will they forget its moral lessons and its happy results. The following is the first hymn that was sung:—

With joy we meet,
With smiles we greet
Our schoolmates bright and gay;
Be dry, each tear
Of sorrow, here—
'T is Independent day.

'T is freedom's sound
That rings around,
And brightens every ray,
On banner floats,
And trumpet notes,
On Independent day.

O who from home
Would fail to come
And join the children's lay—
When praise we bring
To God, our King,
On Independent day.

For liberty,
Great God, to thee
Our grateful thanks we pay;
For thanks we know,
To thee we owe,
On Independent day.

O, Saviour, shine,
With beams divine,
And take our sins away;
And give us grace
To seek thy face,
On Independent day.

The Rev. Dr. Sharp then offered up an appropriate prayer, in which he presented thanks for the numerous blessings conferred on our country, and supplicated their continuance.

Another hymn was then sung by the children; after which, the Rev. Mr. Stow made an Address to them, in the colloquial style, familiarly adapted to their capacity. He spoke of the discovery of America in 1492, by Columbus, 341 years since, when this land,—where now are towns and cities and multitudes of people,—was all a wilderness, covered with forests, and inhabited by wild beasts, and tribes of savage Indians. He spoke of the desolations which intemperance had made among the Indians, in the use of rum and whiskey, and of the mortality among them by the small-pox. Columbus found that South-America, a part of the first land which he discovered, abounded with gold mines; and when he returned to Spain, he told the story. Soon after, some Spaniards came over to the West-Indies and to South America, and commenced the settlement of colonies. They learnt from the Indians the location of the mines, and, lazy themselves, compelled the Indians to work them. A mortality prevailed amongst the Indians, and sufficient numbers were not found to do the labour. The Portuguese, therefore, who were then rich in ships, began to bring over the black people from Africa, and sell them as slaves.

This is the way in which the wicked slave trade commenced. The Portuguese would buy the blacks of the Africans for some trifling compensation, and others they would steal, and then sell them. They first obtained them on the Barbary Coast, and then from Guinea. The stealing and selling of the Africans being found to be profitable, Spain, Holland, Denmark, France, Britain, and even Americans, would engage in this business, abominable in the sight of God. Mr. Stow said he believed some men were now living in New-England, whose fathers and grandfathers had been occupied in this odious traffic, and had become rich by it. But poverty is much better than riches gotten by the miseries of others. It is supposed that forty millions of Africans, since 1503, have been made slaves. Some suppose them to be the descendants of Ham, and that the curse of God is upon them; Mr. Stow, however, did not believe any such thing. Some have thought, that because they are *black*, the white people have a right to make slaves of them. This is wrong. The blacks are no worse than the whites; and we have no more right to make slaves of them, than the Africans have to make slaves of us. Here an appeal was made to the children as to what would be their feelings, if they were stolen and carried away to be made slaves in Africa! Good men in England have been trying to stop the slave trade. The names of them are,—Granville Sharp, Thomas Clarkson, and William Wilberforce. They wrote against it, and spoke against it in Parliament, just as people do here about Intemperance; but it took twenty years to stop it in England. Some nations pursue the traffic now, as the Portuguese, the Spaniards, the Brazilians, &c. but more privately because it is disgraceful. Great inhumanity is practised in the slave ships. One was captured lately, bound for Brazil, having on board 562, all jammed in between decks, and so badly treated, that many died on the passage. Sometimes, when sick, they are thrown overboard to be drowned.

Mr. Stow proceeded to relate the cruel treatment and bondage of many of these people, working hard for no compensation but food and clothing; and what is worse than this, *kept in ignorance*, and not allowed to be instructed in Sunday Schools or any other schools. He hoped the children present would be able to think of some way in which the slaves can all be made free; and that if this is not done before, that they will do it when they are men and women. We hope all suitable opportunities will be taken to instruct the young as to the abominations of slavery, that they may be early rooted and grounded to despise and abhor its iniquity.

After Mr. Stow had concluded, prayer was offered by the Rev. Mr. Aldrich, of East Cambridge.—Another hymn was then sung, and the assembly dismissed.

Other celebrations were commemorated by other societies in the morning. The Anti-Slavery Society held a meeting in Boylston Hall, and the Rev. Amos A. Phelps, Pastor of the Pine Street Church, delivered an Address, which we are informed was a judicious and sensible production.

The young men of our city, to the number of nearly 400, formed a beautiful procession on the same morning, under their marshals, and were escorted by the Boston Light Infantry to Chauncy Place, where an address was delivered by Mr. Amasa Walker, replete with sentiments appropriate to young men, who would found noble character on noble merit.

At one o'clock, the Municipal authorities and many respectable citizens, under escort of the City Guards, proceeded to the Old South Church, where an oration was delivered by Edward G. Prescott, Esq.—This production was brief, but it was full of manly sentiment and love of country. Mr. Prescott is a speaker of no ordinary power.

At five in the afternoon, the State Colonization Society held their annual meeting in the Federal Street Baptist Meeting-house. The Hon. Caleb Cushing, of Newburyport, delivered an eloquent address. His rhetoric was commanding. His introductory remarks were a noble eulogium on liberty.—He advocated liberty of thought, personal liberty, and freedom of opinion and discussion on all subjects.—All these, no doubt, are natural rights of the poor slaves, equally with other men. He expressed himself thus fully and freely, that none might suspect him to be the advocate of slavery. He considered it one of the heaviest evils with which our country is cursed. In his view, it lay at the foundation of that opposition to the Federal government, which had been excited at the South. It had produced the senseless doctrine of Nullification, which, he rejoiced, was now powerless, and will be henceforth merely a speck in our future history. We regretted that he gave us no feasible scheme for speedy emancipation, and the extinction of slavery. Surely an evil, of such magnitude as he presented this to be, ought to call into action the mental energies of our wisest men.

The Democratic Republicans, we learn, passed over to East Boston, in the steamboat Connecticut, escorted by the Washington Light Infantry. They dined at the Island, "in a marquee 160 feet long and 50 broad, covering three tables, extending the whole length of the tent."

The Administration party, so called, dined at Faneuil Hall. 400 were said to be present, among whom was Lieut. Governor Armstrong.

The following we copy from the evening Transcript of Friday:—

Of the *no particular* celebrations of the day, we might instance the excursions by steamboat and omnibus—hourly and half hourly—four-horse, two-horse, one-horse, and no-horse conveyance to the suburbs and environs.

The beautiful steamer General Lincoln made four trips to Hingham. The boat was crowded with passengers each trip. Upwards of five hundred people dined at the Old Colony House, and were very handsomely entertained by the host, Mr. Isaac Little.

Capt. Porter, of the steamer Hancock, had a full share of patronage. His superb little boat was loaded to the water's edge, each trip, by visitors to the peninsula of Nahant, and the exhibition of the Sea Serpent. We are unable to give the particulars of the exhibition, or how his Majesty bore himself, but the display of porpoises is represented as being entirely satisfactory to the visitors, but not half so much so as the kind attention and untiring civility of those good men, Holman, of the Nahant Hotel, and Burns, of the Nahant House, who did their utmost to render them comfortable, and make their short visit as pleasant as possible. The boat transported during the day 1200 passengers.

The Winnisimmet Steamers, Boston, Chelsea, and Mystic, made 174 trips, and carried by estimation 7000 passengers to and from Chelsea—500 were counted in one boat. The hotel was crowded to overflowing; the grounds literally swarmed with visitors. Chelsea never saw such a day before.

Three "Abstract Principles."

Those who are immoderately fearful of the consequences that may follow from the emancipation of Slavery in the United States, remark, that some of the friends of its speedy abolition argue indiscreetly in its favour from certain "abstract principles." We will not deny this charge. We know that the best maxims are liable to perversion, and that the most ardent friends in a good cause are not always the most prudent. But we must not on this account lay aside these abstract truths, especially if they are of a moral character, and obligatory on the conscience; but we must continue to argue upon them correctly, and to show their practical importance. We here present three of them, and glance at some of the wonderful changes which have been wrought, and are yet to be wrought, under their influence.

The *first* is that contained in our Declaration of Independence, and promulgated July 4, 1776—"All men are created equal, and are endowed by their Creator with certain unalienable rights; among these are life, liberty, and the pursuit of happiness."

The grand privilege incorporated in this sentence is, that the meanest individual in society has the same natural rights with the most exalted. Hence the absurdity of the divine right of kings, and the claims of "legitimacy." This privilege was denied to these Colonies by the government of Great-Britain, and to assert and maintain it, the United States resisted the tyranny in a defensive war of eight years, and conquered their independence. Their example has been a light to the old world, and illustrated a truth, which had been disregarded for ages and generations. It is now sending abroad its cheering rays to the oppressed in all countries, and it is destined to produce most delightful results. Men have indeed abused this abstract principle, and misunderstood it; but notwithstanding all the error of this abuse, its salutary influence has outweighed all the evil, and it has blest and will continue to bless our dark world, a large portion of which is yet in bondage to tyrants.

The *second* abstract principle which we notice is that delivered by our Saviour, in his incomparable sermon on the mount:—"All things whatsoever ye would that men should do to you, do ye even so to them." This is a precept suited to men of all nations, of every complexion, and in all circumstances. It has indeed been perverted, its propriety denied, and its authority disregarded; it has nevertheless had most surprising influence, and is destined, with the divine blessing, to govern this globe. It points out the only course of conduct by which men can be happy even in the present life. It embodies the spirit of heaven; and till the same holy feeling which actuates the celestial world shall pervade the mass of this, men will be unhappy. It is a departure from this which creates all the personal misery that exists; and it is the same disregard to its authority, which has spread over the earth the wars, and desolations and persecutions for conscience' sake, which has drenched its soil with human blood. To lay aside this principle in reference to any of our fellow beings, will be not only deleterious to them, but awfully injurious to ourselves. For, connected as we are with another and an endless state of existence, and accountable to the God of justice and purity, our conduct here is to determine our character, and our future happiness or misery, in the future state of retribution.

The *third* abstract principle to which we refer, which is to operate powerful and salutary changes in the state of society all over the world, is that which was uttered by one of the greatest men now living in Old England, Lord Brougham, in the following energetic language:—"While men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can *hold property in man*." This is a very plain principle, however it may be thought to be an abstract one. The meaning we believe to be easily understood by every honest man of common sense,—it is this: One man has no right to deprive another of his liberty, or to take away from him a single natural right which God has given him.

It may be said, we know, that a slaveholder inherits his property in slaves from an ancestor who gave them to him, and that they are therefore his. We ask, How did his ancestor obtain the right to the slaves? It is replied, He bought them of the slave merchant. We ask again, How did the slave merchant get possession of the slaves? We are answered, He kidnapped them on the African shore; in other words, he stole them. And the Bible says, that stealeth a man shall be put to death. Exod. 21: 16. The slaves then, if they are property in any sense, are stolen property. And shall our Constitution and laws continue to protect stolen goods and the thief also? If so, do we not, as a nation, partake in the sin of man-stealing? And have we not reason to fear, unless we turn and repent, that it will be avenged on us, in some signal judgment?

Now as the Constitution and laws of the United States recognize the doctrine, that "man can hold property in man!" suppose, for a moment, a reverse of circumstances, and that a slaveholder should be caught on the shores of Africa, and be made the *property* to an African holding white slaves,—what would be the feeling of the white man thus sold? Would it not be, Give me back my liberty! And shall he now be deaf to a demand, the justice of which he can see and feel in a change of circumstances?

Here applies the force of our *second* abstract principle,—"All things whatsoever ye would that men should do to you, do ye even so to them." And when we consider the dignity, as well as the unparalleled love of the Redeemer, who gave this command, can we imagine that it can be slighted with impunity?

We are indeed told with great seriousness, that we must not violate the solemn compact of our nation, the Constitution of the United States, that it was a fair bargain, made by the people of the States forty-six years since, and is sacredly obligatory. But may we not be permitted to urge the claims and present the commands of the Saviour, the proprietor and Lord of the Universe? May we not say to our brethren who hold the slave,—We blush for our country, we feel that a degree of guilt attaches to us, so long as we remain silent in view of this evil, and while nothing efficient is operating to remove this curse of our country?—We are assured in reply that Congress can not legislate in this matter. But if they cannot do it constitutionally for the States, which we admit, why do they not do so for the District of Columbia, confessedly within their jurisdiction? And why was it, when a resolution was offered in Congress, in [illegible] "for inquiring into the expediency of abolishing slavery in the District of Columbia," that three members from *New-England*, Messrs. Harvey of N. H. Mallary of Vt. and Ripley of Me. voted *against its consideration?*

That the laws of the United States constitutionally protect Slavery, was openly avowed by John Quincy Adams in Congress. In his speech upon the bill of the Committe of Ways and Means, after discussing the constitutional protection of Slavery, he stated,—"But that same interest [i. e. of Slavery] is further protected by the laws of the United States. *It is protected by the existence of a standing army.* If the States of this Union were all free republican States, and none of them possessed any of the machinery of which he had spoken, and if another portion of the Union were not exposed to another danger, from the vicinity to the tribes of Indian savages, he believed it would be difficult to prove to the House any such *thing as the necessity of a standing army.* What in fact was the occupation of the army? It had been protecting this very same interest. It had been doing so ever since the army existed. Of what use to the District of Plymouth, which he there represented, was the standing army of the United States? Of not a dollar's use, and never had been!"

Now if slavery must be upheld by a standing army, and the number of slaves is constantly augmenting, there being in 1830, 465,355 more than there was in 1820,—must not our standing army be increased, to make it certain that these slaves, two millions and nine thousands, shall not rebel, nor regain their liberty?—And if such is the present state of things in our country, shall not the friends of emancipation be permitted to persuade their fellow-citizens all over the Union, that something ought to be done? What is that something? We say it is this,—*Fair reasoning on the impolicy and immorality of Slavery, till* THE WHOLE PEOPLE *shall unite to deny the principle and to abolish the custom.*

The Daughter's Own Book.

Messrs. Lilly, Wait & Co. have republished, from a London edition, this truly valuable volume. Its letter press is peculiarly neat, the paper fine, and the binding appropriate. It is embellished with a beautiful lithographic frontispiece of a female, done in Pendleton's best manner. It is somewhat remarkable that the publishers in Boston should not have discovered, till they had issued the book, that it was the production of one of our own respectable citizens. It was written by the Rev. Dr. Sprague, of Albany, N. Y. and was entitled, "Letters to a Daughter." The London publishers gave it the new title, which the Boston new edition now retains. We hope it will obtain a wide circulation. Whoever knows its excellent author will unite with us in this hope. We learn that a severe passage on Unitarianism is omitted. The American edition was published one or two years since.

Comprehensive Commentary.

This condensed exposition of the Bible, by Dr. Jenks, was lately noticed in our paper. It is now in progress; and as it is determined to issue another edition, adapted to the views of the Baptists, which is now in a course of preparation by the Rev. Joseph A. Warne, of Brookline, the present object of this notice,—which we give at the request of the publishers of the edition by Dr. Jenks,—is, to inform those of the Baptist denomination, who have subscribed for the edition prepared by the Doctor, that they can have that by Mr. Warne, instead of the one for which they have subscribed. Arrangements between the two editors have been amicably made for this purpose.

The Spirit of Missions.

It is good reason of congratulation, that this spirit, which is truly the genius of the gospel, is strongly imbibed by numerous aged Christians, whose prayers are ascending from day to day for the spread of the gospel. Having seen a letter from the venerable President of Columbian College, to Deacon Lincoln, in reference to his late tour among the Cherokee Indians, he has kindly consented to permit us to publish an extract, which we here present:—

My dear Brother—I trust you saw much of a deeply interesting character, and that your tone of Missionary feeling has been much raised by your visit to a field so signally blest of Heaven. Alas, Brother, how little has yet been done to diffuse among the nations of the earth a knowledge of the only way of salvation through the atoning blood of the Son of God. Notwithstanding all the activity of the Christian world, and notwithstanding all their boasted liberality, yet all their concentrated efforts have scarcely been felt in the mighty empire of darkness.

Two sorts of individuals are favorably situated to know what has been done, and what yet remains to be accomplished in the Missionary enterprise:—Those who have travelled extensively over the Missionary field;—and those who have ascended high on the mount of Scripture prophecy, and surveyed the earth with the glass of faith, and hailed the whole world as the promised inheritance of Christ.

Whilst standing on this mount, they will see that the light of Christianity is confined to a very small circle, whilst through the vast regions of paganism they will behold, here and there, a feeble gospel fire, which seems only to serve to make the surrounding darkness more palpable. How great a portion of the earth is yet like Ezekiel's valley of dry bones, scattered, disjointed, and bleaching for ages under a moral atmosphere. What a countless host of Missionaries is needed, to spread over this valley of death, and what rich measures of grace do they need to prophesy over these dry bones in the belief that they are yet to live, and "to stand up upon their feet, an exceeding great army." But so it is to be. For God has decreed that "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens;" and that "from the rising of the sun to the going down thereof, his name shall be great among the Gentiles; and in every place incense shall be offered unto him and a pure offering." I hope, dear Brother, that you will be grateful that you are placed in a situation so favorable to aid in spreading the gospel of Christ.

Yours truly, S. CHAPIN.

College Hill, D. C. May, 1833.

The Ashford Baptist Association

Held its eighth anniversary in Tolland, Conn. June 5 and 6. Having been favoured with the Minutes, we have given almost the whole of its excellent Circular Letter on our first page. The introductory sermon was delivered by Rev. Nicholas Branch, from Habakkuk iii. 2. Rev. Samuel S. Mallery was chosen Moderator, and Rev. N. Branch, Clerk.—There are sixteen churches in this Association, fifteen ordained Ministers, and four licentiates. The total of communicants is 1638. Only 55 were added by baptism in the last year. We do not observe that attention to Sabbath Schools and Bible Classes which seems desirable. Among the resolutions adopted was this,—That it is the duty of heads of families to daily call their families together, and read the Scriptures, and converse and pray with them, while they have strength and opportunity. Also, that the neglect of this duty is injurious to Zion, and in ordinary circumstances a disciplinable evil. We regret the necessity which probably exists for such public admonitions. Committees were appointed, who reported on the duty of Temperance, and entire abstinence from ardent spirits. Reports were also made on Sabbath Schools and Bible Classes,—on Missions,—on Education, and on Religious Publications.

PRESIDENT ALLEN *vs.* LEGISLATURE OF MAINE.—The Portland Advertiser of July 8, says, that the President was received at Bowdoin College by the Students last Saturday with hearty good will, and with many demonstrations of respect and satisfaction. The decision of Judge Story in his favour will, we hope, be a lesson to other legislatures to keep in their own sphere. The Advertiser remarks on the case as follows:—"We suspect this is only one of the many unconstitutional laws of our wise legislators."

THOLUCK ON THE PROPAGANDA.—An interesting extract from this article appeared in our paper of June 21, copied from an English Magazine. We are obliged to the Boston Recorder for the information, that a translation of the article originally appeared in the Biblical Repository more than a year since, and was first made by Professor Robinson, of Andover, the learned editor of the Repository. We hope that others, who have copied or may copy the article, will give the Professor the due credit.

Juvenile Watchman.

Published weekly at No. 127 Washington street, for $1 a year in advance;—six copies for $5.

CONTENTS OF No. 13.—Death of Springett Fenn—School at Locle—Lucy Akin—The Lost Children—Real Heroism—The Factory Girl's Last day—Children's Celebration of Fourth of July.

Religious Compendium.

FOURTH OF JULY AT SALEM.—At half past seven, A. M., nearly all the schools connected with the evangelical denominations, were assembled on the floor of the spacious and ancient Tabernacle. The galleries were crowded with the parents and others. Probably never were more souls, at one time convened within its venerable walls.

The services of the occasion, were introduced by reading the Scriptures by Rev. B. Emerson. Prayer by Rev. G. Cowles of Danvers followed; then a hymn, adapted to the occasion, was sung by about 500 Sabbath School Scholars. An excellent address was then pronounced by Rev. C. P. Grosvenor. It presented in a simple yet interesting manner the *religious* character of our ancestry, for the admiration and example of the young. We were particularly delighted with the prominence given to Washington as a pious man; and extracts read from his own writings, was the testimony given in support of the position. The exercises were concluded within *one hour*.

It was the intention of some of the schools to spend the afternoon of the day, in common with many others in our land, in visiting among the families of the town, and thereby to increase the number of children and adults in the several Sabbath Schools; and one was to hold a meeting to report the result of their visitation.

The services of the Sabbath School Celebration did not interfere with the usual "Religious Celebration." At ten oclock, A. M., a full audience was convened at the 1st Baptist Church to listen to an address by the Rev. George B. Cheever, Pastor of the Howard street church. Of this address I have only to say that *it was among the most fearless and the most intellectual, among the richest in sentiment and imagery, that it was ever my privilege to listen to.*—B. Recorder.

Rowland Hill used to style himself curate of all the fields, commons, &c. in England and Wales. Every private Christian to whom Divine providence and grace have granted the requisite ability, should feel himself called to assist by every means within his proper sphere, in the promotion of the temporal and spiritual welfare of the race. Sunday-school teachers should consider themselves as curates of all those who are destitute of the ordinary means of instruction; and every truly religious person should be employed in some systematic and constant plan of doing good. Every person is not qualified to teach, but the field of benevolence is not confined to the school. Reader! have you your field?—*S. S. Journal.*

At a meeting of the managers of the Missionary Society of the Methodist Episcopal Church held on the 12th ult., it was

Resolved, That the bishops be authorized to draw on the treasurer for the present year, the sum of *eighteen thousand dollars*, in addition to the amount necessary for the support of the Liberia, Green Bay, Sault Ste Marie, and Flat Head Indian Missions, should the latter be undertaken.

It must be fresh in the memory of many of our readers, that the Rev. Stiles Hawley was drowned in an attempt to ford the Kaskaskia river, while travelling for the promotion of Sunday-schools, in the fall of 1829. A correspondent in that State has lately written that that afflicting dispensation has been followed by a blessing to the vicinity. The people were led to examine the nature of the business that induced him to encounter the intense cold of the prairie and the deep flood of the river, and the result has been, that they have established a Sunday-school that embraces the whole settlement. Thirty scholars were subjects of Christian conversion last year. The people are Cumberland Presbyterians; the superintendent of the school is a Methodist; the source of our information is a Baptist.—*S. S. Journal.*

JOHN RANDOLPH'S MOTHER.—The late John Randolph, some years since, addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, *Our father which art in heaven.*"

We have this anecdote from a gentleman to whom it was told by the friend whom Mr. Randolph addressed.—*Ib.*

2643 persons became communicants in the Reformed Dutch church of the United States last year.

Sunday-schools are established in most of the churches.—*Id.*

SUNDAY-SCHOOL ANNIVERSARY.—The eighth anniversary of the Essex county, (N. J.) Sunday-school Union was celebrated in Orange, on Monday week. The Sabbath-school children and teachers belonging to the various denominations of Christians in the place, Presbyterians, Methodists, Episcopalians, and Baptists, united together on this occasion. It was a beautiful spectacle to see them all in procession, to the number of several hundreds, marching from the First Church, where they assembled, to the Second Church; and the sound of their mingled voices, raised in hymns of praise to the great Parent of all, produced the most delightful sensations in the heart of the Christian patriot.

The exercises were opened with prayer by the Rev. Mr. Dodge, of the Baptist Church, Newark. The children then sang a hymn, selected and printed for the occasion. An address was delivered by the president, the Hon. T. Frelinghuysen, followed by the annual report.

It has been satisfactorily ascertained, on a comparison of the census of 1830 with the number of children in the several Sabbath-schools, that there are at least *one thousand* in this town, between the ages of five and fifteen years, who have not yet been brought under Sabbath-school instruction.—*Newark Eagle.*

FOURTH OF JULY IN HARTFORD.—The Sabbath School connected with the Baptist Church celebrated the day in a very rational and satisfactory manner.

At half-past 10 o'clock, A. M. the teachers and scholars, together with many other friends of the Institution, assembled at the Meeting-house.

After a few preparatory remarks by Mr. A. Day, the Superintendent, the throne of grace was addressed by Rev. G. F. Davis, the pastor.

A hymn was sung by the children assisted by their friends. Then followed an address by Mr. James G. Bolles, Librarian. The address narrated the principal events preceding and attending the American Revolution, and in a very neat and forcible manner glanced at the blessings which have resulted.

In the afternoon the Infant Sabbath scholars, under the instruction of Mrs. Orra A. Bolles, were formed into a procession at the Meeting-house, and marched to a beautiful grove on the margin of Mill River, where, having sung a few hymns, they partook of a collation, a blessing having been invoked by the pastor.

About 50 sat on a carpet, under the wide spread branches and foliage of some sturdy oaks, and it is doubtful whether a happier group was collected in any part of the Union to celebrate the blessings of American Independence.

COLUMBIAN COLLEGE.—During a late visit of Dr. Chapin, President of this Institution, we learned with pleasure, that although a wise Providence has removed our Brother Clopton to his final reward, yet the extinction of the College debt is an event near at hand.

On the first of January last there remained $5000 to be raised by subscription bearing interest from that date. Of this sum, the denomination in this city propose raising $2000, whenever it is ascertained that the residue is *secured* for the entire liquidation of the College debt. Dr. Chapin is now visiting our friends at the East, and it is earnestly to be hoped that he will be enabled to secure the amount. One effort more, and the load is removed, and then we have a College in the capital of the United States whose property is worth not less than $100,000. We think our honor and our interest unite in making it our duty to pay off the debts of the institution. It never can prosper until this be accomplished.—*Bap. Repos.*

The Second Baptist Meeting-house in Lowell was dedicated July 4th to the service of Divine Worship. Rev. Mr. Wade of Woburn, offered the introductory prayer. Rev. Mr. Freeman read select portions of Scripture, and offered the dedicatory prayer. Rev. Mr. Barnaby preached an appropriate and interesting discourse, from Eph. ii.: 21, 22. He dwelt principally upon the two ordinances, Baptism and the Lord's Supper. His object was to correct some mistakes which are abroad, as to the sentiments which the Baptists adopt on these subjects. The singing on the occasion, under the direction of Mr. Messenger, was in admirable taste, and well performed. The spacious and commodious house is built of brick, and slated. It is 67 feet by 80, with galleries. There are 130 pews on the floor.—*Lowell Evangelist.*

¶ It is an affecting fact, that the earliest attempt to give gratuitous instruction to the colored children in Barbadoes, was made by a layman, Lieut. Lugger, royal artillery, as recently as 1818. Since then, schools in connexion with the church have been, we are assured, very generally instituted throughout the colony, by the authority of the present bishop of Barbadoes. "There is now scarcely a town, I believe I may say," adds Mr. Eliot, "scarcely a village throughout the diocese, where a knowledge of the Christian duties, accompanied with instruction in reading and writing, is not brought within reach both of the free coloured and of the slave population."

Br. Octavus Winslow was set apart to the work of the Gospel Ministry by the laying on of the hands of the Presbytery on Thursday evening, 20th ult. at the Meeting House of the Oliver-street church.—At the same time the "*Bowery Baptist Church*" lately constituted, over which Br. Winslow is called to be Pastor, was publicly recognized.—*Bap. Repository.*

MORAVIANS.—The latest statement of the Moravian brethren makes the whole number of their sect, dispersed over the globe, to consist of not more than 16,000 members. Notwithstanding this, they maintain 127 Missionaries for the conversion of the heathen, at an annual expense of 60,000 dollars, about £13,500.

A writer in the Richmond Sentinel proposes, that every bookseller, instead of making the word of God an article of pecuniary speculation, should procure as many copies as would furnish each of his customers with a Bible, and let them go at cost.

The Female Bible Society of Richmond and Manchester have resolved to raise the sum of $5000 the present year, to aid in supplying the demands for the Holy Scriptures in heathen nations.

News of the Day.

FOREIGN.

LATEST FROM EUROPE.—By the packet ship Caledonia, Liverpool papers to the 1st of June and London papers to May 31st, have been received at New York.

The debate in the House of Commons on the subject of Colonial Slavery was opened on the 31st of May, but was not brought to a close on that day.—Some modifications of the Ministerial plan were proposed by Mr. Stanley. They appear to be: 1. To throw the burden of the fifteen millions to be advanced to the proprietors of slaves, on the resources of the country. 2. That if the negro shall, by the produce of his labor, save any money, he may apply it to the reduction of the period of his service. 3. To make a small increase of the duty on sugar, in order to meet the advances to be made to the proprietors.

The Sultan has complied with the demands of the Pacha of Egypt, instead of assuming the hostile attitude attributed to him by the last accounts. The preliminary treaty with Holland is also ratified.

The effect of this is to terminate hostilities, and to restore every thing to the situation in which it stood prior to their commencement. The parties agree to invite Austria, Prussia and Russia to give their aid in the conclusion of a definitive treaty. The embargo on Dutch vessels was removed by a Britsh order in Council on the 29th of May.

LONDON, May 29.—Of the reports current this afternoon on the subject of the new Bank charter, that which appears best entitled to attention gives the following as some portion of the terms agreed on between the Directors and the Government:

1. A new charter for 10 years from the expiration of that now existing to be granted.

2. The old monopoly to continue, so far as regards the number of partners in private Banks, which is not to exceed six, and joint stock banking companies, which are not allowed to be formed within 65 miles of London.

3. Bank of England notes to be declared a legal tender to any amount for the purpose of banking in the country, and gold only to be demanded for them either at the Bank of England, or at the various branch establishments in the country.

4. A portion of the debt of the Government to the Bank, amounting to £3,500,000, to be paid off.

5. The payment of the dividends and the management of the other public business to continue with the Bank, but a deduction of £100,000 to be made from the remuneration at present assigned for that purpose.

6. Country bankers will be allowed to circulate bills of exchange, at present not permitted below £50, as low as £20, or as some say, £10 only.

7. No legal rate of interest is to be fixed on bills of exchange not having three months to run.

8. A communication is to take place weekly to the Government on the state of the Bank issues, the quantity of bullion, &c. which will be published in the Gazette once a quarter or oftener, as the Government may see fit.

LONDON, May 30.—*Extensive seizure of French Silks and Lace.*—A few days since the officers of his Majesty's Customs made a seizure of 36 packages, 18 of silks, and the remainder in lace, of considerable value, on board the Sir William Curtis, belonging to N. M. Rothschild, Esq. in the St. Katherine's Docks.

PARIS, May 26.—It is quite certain that the Duchess of Berry is to be forthwith liberated. It is equally certain, that yesterday morning, four men, two of them convicted of participation in the insurrection of the 5th and 6th of June last, the other two Carlists, were taken from the prison of St. Pelagie and forwarded to the fort St. Michael, on the coast of Normandy, situated on the top of a rock 800 feet above the level of the sea.

LONDON, May 30.—A messenger arrived in town last night from Holland, with the ratification of the treaty lately signed by the Dutch Minister with this country and France, upon the subject of Belgium.—This circumstance has produced a revocation of the embargo upon Dutch vessels in English, and English vessels clearing out for Dutch ports; but, in other respects, concludes nothing, as the measure is purely preliminary, and postpones all the material parts of the dispute to future negociation.

Letters from Madrid to the 13th inst. state that preparations are making there for the assembling of the Cortes on a scale of unusual magnificence. One of the principal squares has been fitted up for the exhibition of a bull-fight, the expense of which will be £10,000; and every means were adopted to give due eclat to the approaching meeting of the Cortes, for the purpose of swearing allegiance to the young princess. The protest of Don Carlos against the claims of his niece to the throne, had not been officially noticed, and doubts were entertained of its authenticity.

PARIS, May 28.—The cause of Don Pedro is looking up. If only half what we hear, and from different quarters, too, of the preparations of Saldanha, and the disorganization of Don Miguel's army, be true, Donna Maria is in fair way of being proclaimed at Lisbon in a very short time.

FALMOUTH, May 28.—The Marquis Palmella and Mr. J. Y. Mendizabel arrived here last evening from London. They intend accompanying the troops which are congregating here for Oporto. The Birmingham steamer came in last evening from Portsmouth, having on board 450 well disciplined troops under the command of Col. Dodgen. A further supply is now hourly expected. On their arrival, the whole, which will then amount to 1250 men, will leave, without loss of time, to join the cause of the Constitutionalists, and will certainly prove a valuable acquisition to the army of Don Pedro.

LONDON, May 30.—We have this morning received the French papers of Tuesday, with a letter from our own correspondent at Paris of the same date.—The intelligence contained in these papers is important, as it sets at rest the long disputed question of the treaty between the Ottoman Porte and the Pacha of Egypt. It appears that the accounts received from Alexandria were correct, and that the Sultan has agreed to cede possession of Adana to Mehemet Ali. The fact is announced in a firman of the Sultan's, dated the 6th of May, which states that "the assurances of fidelity and devotedness" given by the Governor of Egypt and his son Ibrahim, having been acceptable to the Sublime Porte, the Sultan had "granted them his imperial benevolence," and confirmed Mehemet Ali in the Governments of Egypt and Crete, and, in compliance with his "earnest desire," had granted him the departments of Damascus, Tripoli, Syria, Seyde, Safed, and Aleppo, and the districts of Jerusalem and Naplouse, whilst on Ibrahim is confered the title of Cheik al-Haram to Mecca, and the district of Djidda, with the department of Adana. Mehemet Ali has thus obtained all his demands.

DOMESTIC.

A THIEF CAUGHT!—A big-whiskered gentleman, whose name, according to his highly ornamental copperplate card, is "Captn. Thomas B. Tylden," was arrested last week by Mr. Constable Clapp, for stealing a watch, valued at $50, from a gentleman boarding at the Mansion-House in Milk-street, where the "Captain" has also boarded for the last fortnight. He took the watch from a table in the gentleman's room, some days since, and pawned it with Mr. Adin Hall, a broker, Exchange-street. Previous to his arrest a young lad named Brown had watched him from place to place for two days, till he finally came up with him at Mr. Hall's. Tylden says he was formerly a midshipman in the U. S. Navy, and subsequently held a commission in the Brazilian service, but had been dismissed from both for his misconduct. [*Post.*

FATAL EXPLOSION.—An explosion took place at the powder mills of David Wade, Esq. at Cincinnati, below Mill Creek, by which two individuals were killed, as well as two horses, and property to the amount of about 2500 dollars, destroyed.—It occurred in the graining mill, and the cause is inexplicable, except that one of the persons killed, was occasionally employed in shooting, and it is thought he might have had a percussion cap about him which, might have fallen into the mill or the material.

A SLAVER CAPTURED.—We learn from the Bermuda Gazette, that the H. B. M. schooner Nimble has captured a slave schooner with one hundred and ninety miserable creatures on board.—This slaver appeared off Barbadoes on the 18th of May, then on her way to Trinidad, in consequence of her not being allowed to stop at the Havana, from the existence there of the cholera.

The Baltimore Patriot mentions that two persons have been apprehended at Washington city, and committed, on suspicion of having been concerned in the attempt to rob the mail between Washington and Baltimore on the 18th ult. One of them made considerable resistance to the police officers who arrested them. When secured, they were found to have a good stock of arms, and implements for house breaking, keys, &c.

POPULATION.—The Atlas says, Spain has on an average but 63 individuals to the square mile; Scotland but 71; Denmark but 76; while Massachusetts has 78. Connecticut has 63; Rhode Island 62; New York 44; New Jersey 48; Delaware 38; Pennsylvania 29; New Hampshire 28; Vermont 28; Ohio 25; South Carolina 18; Virginia 17; Tennessee 17; Kentucky 16; North Carolina 15; Maine 12; Indiana 10; Georgia 9; Alabama 6; Louisiana 5; Illinois 3; Mississippi 2; Missouri 2.

BOY DROWNED.—On Saturday night, George Learned, a lad about 17 years old, and son of Col. Learned, was drowned in a pond at Watertown near the N. England Hotel. He was bathing in company with 50 others, and his absence was not discovered till Sunday, when his clothes were found. The body was afterwards discovered, and from the circumstance that the face was bruised and bloody, it is supposed he struck a rock in diving.—*Post.*

Jonathan Lewis has recently been arrested at Raleigh, N. C. on suspicion of having set fire to the coach house, whence arose the late destructive conflagration.

THE CONNECTICUT NEGRO LAW.—This act is totally inadequate to accomplish its object; which is, to break up Miss Crandall's school at Canterbury. If none come from other states, there are negro girls enough in Connecticut to fill the school.

It is well nigh void for ambiguity. What is meant by a "colored person?" Shall it be determined by inspection, whether a person is "colored" or not? If so, what shall be done with families, where one parent is of European and the other of African descent, and the children instead of being about half way between, are some of them like their father and others like their mother in respect to color? Shall the question be settled by reference to genealogies? If so, what precise quantity of "colored blood" must one have, to bring him within the meaning of this act?

The act is clearly unconstitutional, and therefore void. "Colored" citizens of Vermont have a right, by the Constitution of the United States, to go into the State of Connecticut, and to remain there, and while there, to attend to any business in which the *colorless* citizens of that state may lawfully engage.

Many newspapers, some of which are published in Connecticut, speak of this act as a disgrace to the State; and we have neither seen nor heard of any one which gave it a contrary character.—*Vt. Chron.*

BLACK LAW OF CONNECTICUT.—We learn via N. York, that under the *Black Law* of the late Legislature of this State, the pious and philanthropic Miss Crandall is prosecuted for teaching colored females, and in default of finding bail, is imprisoned in Windham County gaol at Brooklyn. Stand fast, Miss Crandall; *Patience* will perfect your work. You have the prayers of the pious, and the sympathy of a whole country.—*Ch. Secretary.*

It is said that Andrew T. Judson caused the arrest of Miss Crandall, and that he is a life member of the Colonization Society. Had not his name ought to be erased from the list of members, and his subscription money returned to him?

EUREKA!—We are happy to learn that the persevering endeavours of Mr Holt to obtain water by boring, have at length been crowned with success. About the middle of last week, the person engaged in boring was delighted to find that he had struck a stratum of lime stone, from which he predicted he should find water in three or four days. On Friday afternoon, the drill, which had been sinking with increasing rapidity since it entered the lime stone, suddenly dropped about two feet at a single blow, and then struck upon a very hard rock below. Immediately a strong current of water arose, and there is reason to hope it may prove to be of the desired quality. It is supposed to be so copious that it will afford a constant supply of as much as can pass through the pipe, which is about three inches in diameter. On this point, however, it will be impossible to determine with certainty, until the water ceases to be affected by the foreign matter introduced into the passage. The two or three feet through which the drill dropped, is no doubt a brook or fountain,—and the fact of a flint rock, or something like it, underneath, promises well. The boring will now be discontinued. We understand that no vein of water of any magnitude had been struck since entering the rock, about 130 feet below the surface. Some water, we believe, was obtained before entering the rock, but it was of an inferior quality. The cost of the undertaking cannot be less than $2000 or $3000. It has been in progress nearly two years.—*N. Y. Jour. of Com.*

A FUGITIVE ARRESTED.—We noticed on the 19th ult. the sudden and mysterious disappearance of a cabin passenger of the ship Helen, from Liverpool. We now understand that Remond J. O'Donivan, late a broker and corn merchant of Sligo, Ireland, by means of forged bills of lading, obtained from William & Robt. Baird, merchants, of Liverpool, and from a house in London, about 1600l. sterling, and fled to this country by the ship Helen, arrived at this port on the 17th ult. A passenger in the Silas Richards, arrived on Sunday, sent in pursuit of said O'Donivan, by the houses in England, with the assistance of Mr. Webb, of Congress Hall, to whom he had mentioned the circumstances, succeeded in arresting him yesterday. He had boarded at Mr. Webb's a few days after his arrival, but had left there previous to his arrest. The officers found in his trunk a Bank book in the name of John Dellin, by which it was discovered that he had deposited 8000 dollars in the U. S. Branch Bank in this city, which sum was paid over by his order to Mr. Jonathan Goodhue, one of the persons who assisted in his arrest, and the agent of the defrauded houses.—*N. Y. Gaz.*

SEA SERPENTS.—Reports are now circulating in our vicinity, that not one only, but three or four, Sea Monsters, are sporting in our New-England waters. Seven credible witnesses have signed an attestation, which is published, dated on the 8th inst. on board the Steam Boat Connecticut, when off Nahant, that they "were in the small boat which put off from the Steam Boat, and approached within ten feet of a Sea Monster which passed under the boat's bows at a very rapid rate. His head resembled that of a pickerel. His head only appeared on the surface. His motion was not that of a porpoise, but resembled that of a common snake."—After all the reiterated reports of this character, there are many who doubt the reality of such a Monster. If, however, we have three or four, some of our ardent Marine adventurers may possibly capture one of them. Such a capture would confirm the wavering, and settle much disputation.

A new instance of American enterprise and industry occurred here this week. A Mr. Beard, of the State of Maine, who has a patent for bee-hives and who keeps a great number of bees, and of course trades in them, arrived at Quebec with hives, which he sold to the amount of between 2 and 300 dollars, cash. He had brought some during the winter, in his boxes of hives, in a torpid state, and found a good sale; but it seemed more difficult to remove them in the summer season,—their busy and active period.—Mr. Beard, however, travelled only during the night, and set his bees out during the day to feed and continue their work, which they did with their usual activity and regularity. He was about twelve nights on his journey by the Kennebec road, and brought the whole of his hives to Quebec in good condition without loss.—*Quebec paper.*

DREADFUL CASUALTY.—As several men were discharging cannon at sunrise, Fourth of July morning, on our common, Mr. James Chase, a very stout labouring man, received such injury that his life is put in jeopardy. He was charging a gun and in the act of ramming down the cartridge, when the charge took fire and threw him ten or fifteen feet, dreadfully lacerating and fracturing his right hand and arm; lodging several pieces of the shattered ramrod in his right breast, making a deep incision in his throat, and filling his face and eyes with powder and small splinters. It is feared that one or both of his eyes is ruined. The arm was soon amputated and the wounds dressed.—*Salem Gazette.*

ST. LOUIS, (Mo.) June 25.—The steamboat Yellow Stone, Capt. A. G. Bennett, returned from her voyage up the Missouri, on Friday last, bringing a rich cargo of skins of various kinds for the American Fur Company. The crew were all in fine health and spirits.

The Yellow Stone ascended the Missouri to the mouth of the river from which she derives her name. We understand that the Assinaboin, the other boat belonging to the same company, proceeded still higher up, and will probably go to the head of steamboat navigation.—*Rep.*

The Wandering Piper blew his bag-pipes in Julien Hall, on Wenesday, very quietly. There is no need of any trouble about the matter, and those who like his music can be amused at a very cheap rate. The musician is a stout brawny Scotchman, quite civil and well behaved, and as broad in his dialect as the Frith of Forth. He is evidently of the common class of honest, thrifty Sawneys, and has as good right to make his penny in this way as any other man; but the story of the nobleman is disguise is all fudge. [*Daily Advocate.*

HEALTH OF BOSTON.—There have been fifteen deaths in this city during the past week. This, for a population of 70,000, would give an annual mortality of one to ninety inhabitants, a degree of health which is about as two to one to the average of the country at large. Our Southern friends need not fear to visit Boston.—*Mercantile Journal.*

ACCIDENT.—A young lad, named William Lucas, aged about 14 years, while sailing on Fresh Pond, 4th inst. with four or five other boys, among whom were two younger brothers, accidentally fell out of the boat and was drowned. His body was not recovered until night. He had been employed in the store of Mr. Robert W. Traip, for some time, and was quite an active and useful youth.—*Mer. Journal.*

CHOLERA.

Alton, Ill.—7 deaths up to June 21. Among them Dr. Barrett, formerly of Massachusetts.

Frankfort, Ky.—June 28. One death.

Bardstown, Ky.—June 23. On the day preceding, 7 cases, 4 deaths.

At Tampico, on the 9th and 10th ult. there were few deaths by cholera. The havoc previously had been dreadful. In 17 days 900 perished. On the 12th, there were 12 deaths.

ACCIDENTS ON THE 4TH.—At Hoboken, the chain of the bridge leading from the dock to the Canal street ferry boat, gave way, and some forty or fifty persons—male and female—children and adults—were precipitated into the river. There was much shrieking, crying, and scrambling for a few moments; but providentially every person submerged was rescued.—An accident at Niblo's garden resulted more disastrously; at least in one instance. During the exhibition of the fire works, a stage suddenly gave way and came down with a violent crash. One gentleman (Mr. Ruckles,) had a leg fractured, but no further injury of moment was sustained.—Several boys were seriously injured by the explosion of powder, bursting of fire arms, the careless handling of crackers, &c. One lad, about 14 years old, was so much maimed in his hand, by the explosion of a musket, that it became necessary to amputate his arm.—A boy about 14 years old was drowned while bathing at Brooklyn.

The Gloucester Telegraph states that two men were very severely wounded in Squam, 4th inst. while firing a salute with a gun made of rock. One of them had his face literally torn in pieces, his tongue completely filled with powder and his neck very much burnt, owing to his handkerchief taking fire. This man's hat, when picked up, was turned inside out. Both the men are in a fair way of recovery. The name of the man most severely injured, is Dunn, a native of Brooklyn.—A young man named George Hill, was killed 4th July morning at White and Boyden's factory, Worcester, by the bursting of a swivel. [*Boston Recorder.*

EXECUTION.—Negro Ben, convicted of a rape, was executed in conformity with the judgment of the court, on Friday last. An immense concourse assembled to witness the execution. After hanging about half an hour, he was cut down and his body passed to the medical faculty, by whom some interesting galvanic experiments were performed upon his body.

The galvanic influence was first applied to the muscles of the neck, which caused a convulsive action of those parts; next to the nerve about the eye—the result was opening and closing the eyelids, and an elevation of the nostrils and cheek, expressive of disdain. It was then applied to the muscle which closes the mouth—a motion similar to that produced when about to speak, was the result; then to the tongue, which produced a rapid quivering motion.—Applied to the nerve just above the bend of the arm, and the galvanic current along it, the result was very interesting. A violent contraction of the muscles of the arm was produced, the arm struck the body with great force and made powerful efforts to jerk away from the hand of the operator; when applied to the muscles of the thigh and foot, convulsive action in the muscles of the thigh was the result, attended by a contraction and bending of the leg and toes.—*Winchester Virginian.*

CONTENTS OF MR. RANDOLPH'S WILL.—We understand from a friend in Charlotte Court house, that the will of Mr. Randolph was opened at Roanoke, his late residence, on Friday last, by Judge Leigh, in the presence of Judge Tucker, and one or two other gentlemen. The following are the principal, if not the only devises: To Henry St. George Tucker, President of the Court of Appeals of Virginia, $10,000. To Judge Leigh of Halifax, $10,000. To Judge Leigh's son, John Randolph Leigh, a small boy, $5000. The remainder of his estate—lands, negroes, &c. to the son of his niece, Mrs. Bryant of Gloucester, daughter to John Coalter, Esq.—*Richmond Compiler.*

VERMONT.—Two Conventions, one National Republican, the other consisting of friends of the Administration, met at Montpelier on Wednesday last. In the former, a committee reported that they had conferred with a committee of the Jackson Convention, and had agreed with them relative to the mode of nominating a Union Ticket for State Officers.—The Jackson convention were to nominate candidates for Governor and four counsellors, and the National Republican for Lieut. Governor, Treasurer, and eight Counsellors. This mode was adopted by both Conventions, and Ezra Meech was nominated in both for Governor, Jedidiah H. Harris for Lieut. Governor, Benjamin Swan for Treasurer, and twelve other gentlemen for Counsellors.—*D. Advertiser.*

FATAL ACCIDENT.—A young man named George Hill, lost his life by the bursting of a swivel on the morning of the 4th inst., at White & Boyden's factory in this town. It appears that the swivel was newly cast, and had never been discharged before that morning, but previous to the accident it was fired with shavings to avoid the danger. After several trials in this way, young Hill ventured to touch it off, when it burst and tore away the lower part of his face in a most shocking manner. He lingered in a state of insensibility a few hours, during which he received the best surgical aid, but without avail. [*Worcester Spy.*

On Tuesday afternoon, the body of a drowned person floated to the shore in Chelsea, near the steam boat landing place. It appeared to be that of a man about thirty years of age, and bore upon it some marks of injury. It must have been in the water for several days. A silver pencil case was found in his pocket, and a wallet containing a memorandum marked with the name of "Burges," and relating to the delivery of lumber. There was a gold ring in one of his ears.—*Patriot.*

THE PRESIDENT SAFE AT HOME.—He arrived at the City of Washington, July 4, at 10 o'clock, A. M. accompanied by Mr. Van Buren, Vice President, Secretary of the Navy, private Secretary, and Col. Earl. He is said to have accomplished his journey from N. H. to Washington, 474 miles, in three days.

TWENTY THOUSAND DOLLARS WORTH OF STOLEN PROPERTY RECOVERED.—On the nights of the 8th and 9th of June, the jewelry store of Lewis Muh, in New Orleans, was entered and robbed of every article it contained, consisting of upwards of $15,000 worth of watches and jewelry. The thief's name is Charles Collins, is arrested in New York, and the goods recovered.

STAGE ACCIDENT.—The driver of one of the coaches belonging to the Providence Citizens Line, Wednesday evening, stopped in Roxbury to take off baggage. While in that act, the horses were frightened, ran, and brought up the coach against a stone post with such violence as to shatter it considerably. There were several passengers, but all escaped, it is said, without material damage.—*Mercantile Jour.*

NOTICE.

☞An adjourned meeting of the Baptist Board of Foreign Missions will be holden at the Rooms, 16 & 17, Joy's Building, on Monday next, 15th inst. at 9 o'clock, A. M.

As it is expected that Rev. Professor Chase will make a report of his late Mission to Europe; a general and punctual attendance of the members is earnestly requested.

Per order, H. LINCOLN, C. S. P. T.

Boston, July 11, 1833.

MARRIED,

In this city, on Sunday evening, Mr. Samuel D. Blood to Miss Lydia Washburn: Mr. Alfred Perkins to Miss Christiana Cook.

In Roxbury, on Thursday evening, by Rev. Mr. Leverett, Mr. James E. Macy to Miss Mary Ann L. Emery.

In Scituate, Thursday morning, 4th inst. by Rev. Mr. Seagrave, Mr. Joseph Gannet, jr. to Miss Mercy J. Gannett, all of Scituate.

In Cohasset, Mr. Abner W. Durant to Miss Louana Rundlet.

In Brewster, Mr. Warren Crosby to Miss Louisa Lincoln.

In Salem, Mr. Calvin Coffin to Miss Abigail Burnham.

In Gloucester, Mr. Ignatius Winter to Miss Sarah Ann Lane.

In Nantucket, Mr. Edward L. Goddard to Miss Elizabeth Worth.

In Providence, Mr. George W. Shores, of this city to Mrs. Julia A. Y. Jackson, of Alexandria.

DIED,

In this city, on Monday, Helen Augusta, youngest child of the late Mr. Oliver Davis, aged 4 years; on Saturday last, Miss Susan Brimmer, 60.

In Walpole, drowned, Jason, son of Mr. Amos Rhoades, 16 years, 6 mos. He had been out in a boat with another small boy, and in attempting to jump on shore, fell into the water and sunk immediately.

In Salem, Mrs. Mary, widow of the late Mr. Edward Johnson, 72.

In Cambridgeport, on Thursday last, Mr. Joseph Robinson, 64.

In Charlestown, on Saturday last, Mrs. Hannah, wife of Mr. Aaron Hanson, 23; on Monday, Mr. Isaac Kendall, 56.

In Cohasset, Mrs. Lucretia, wife of Dea. Job Pratt, 52.

In Northampton, 19th ult. Mr. Charles F. Robinson, of Chesterfield, 32.

In Springfield, widow Beulah Popkins, 58.

In Westfield, Mr. John King, formerly of New York, 29.

In Gloucester, Mr. Benjamin Harvey, 69; Mary, wife of Mr. Silas Bray, 27.

In Acton, Mr. Thomas F. Lawrence, 52.

In Fitchburg, Mr. Maynard, 51; Mr. Charles H. Fox, 27.

In Northborough, Mr. Henry Temple, 67.

In Keene, N. H. drowned, James, son of Capt. Nathan Basset, aged 9 years. He went into the river to bathe with two or three other children, got beyond his depth and was drowned.

At Hartford, Hon. John Russ, late member of Congress from Connecticut.

In New-York, June 28, Rev. Gerardus A. Kuypers, D. D. in the 67th year of his age. 44 years one of the Collegiate ministers of the Reformed Dutch Church in N. Y.

In Lowndes co. Miss. the Rev. Jacob Crocker, 64. He had been a preacher of the Baptist denomination more than 30 yrs.

In Franklin co. Ala. Dea. Joseph Sanders, 76. A member of a Baptist church more than 40 years.

In Mississippi, of cholera, Abraham M. Scott, Governor of that State.

At Alton, Illinois, of cholera, Dr. Barrett, formerly of this State.

Died in Dedham, 5th inst. Rene, wife of Mr. Seth Morse, aged 52 years. Mrs. M. had been a member of the Baptist Church in that town for nearly twenty years. Those best acquainted with her, can testify that she was a woman of active piety and benevolence. She adorned the doctrine of God her Saviour and his Zion, and the cause of *truth* lay near her heart. No person perhaps was ever further from the least shadow of duplicity, both in conduct and conversation.—Though she was distrustful of her own heart, and frequently expressed doubts of her moral state, still she gave to others a clear evidence that her religion was characterized by the disinterestedness of the gospel. Her charity was not confined to the narrow limits of party; but her fellowship was most cordially extended to all who love our Lord Jesus Christ in sincerity and truth. The delicate state of her health for the last ten years of her life, prevented her attendance on the public ordinances of religion for a considerable part of the time, yet she bore the privation with a humble patience and resignation, and evidently enjoyed under it that communion with her Saviour which enabled her to grow in grace and in the knowledge of the truth. As she advanced to the threshold of eternity, her evidence and hope appeared to brighten, and she manifested a humble confidence in resigning her spirit into the hands of God who gave it. For several days before her death, she expressed a desire to depart, and her only fear was that she should not have patience to wait God's time.—Although her sickness was very protracted, and her bodily sufferings extremely great, she maintained apparent serenity of mind and confidence in God;—and her last moments were *peace*. The vacancy occasioned by her death, will long be seen and felt by her bereaved family, the church of which she was a member, and a large circle of relatives and friends, who have just cause to mourn; but they mourn not as those without hope; the heart-cheering language of scripture to them is, "Blessed are the dead who die in the Lord."—*Communicated.*

PRICES OF COUNTRY PRODUCE.

		FROM	TO
APPLES, russetts,	barrel	4 00	5 00
baldwins,			
BEANS, white,	bushel	1 10	1 38
BEEF, mess,	barrel	11 00	11 50
prime,	"	6 75	7 00
Cargo, No. 1.	"	8 50	8 75
BUTTER, inspected, No. 1, new,	pound	14	15
CHEESE, new milk,	"	6	8
four meal,	"	4	5
skimmed milk,	"	3	4
FEATHERS, northern, geese.	"	38	40
southern, geese,	"	35	43
FLAX, American,	"	9	12
FLAXSEED,	bushel	1 20	1 30
FLOUR, Genessee,	barrel	5 75	6 00
Baltimore, Howard street,	"	5 87	6 00
Baltimore, wharf,	"		
Alexandria,	"	5 75	5 87
GRAIN, Corn, northern yellow,	bushel	75	78
southern yellow,	"	70	72
Rye,	"		
Barley,	"		
Oats,	"	40	43
HAY,	ton	17 00	19 00
HONEY,	gallon	40	50
HOPS, 1st quality,	pound	30	32
LARD, Boston, 1st sort,	pound	9	10
southern, 1st sort,	"		9
LEATHER, slaughter sole,	"	19	20
" upper,	"	25	25
Dry Hide, sole,	pound	16	19
" upper,	"	18	20
Philadelphia, sole,	pound	26	29
Baltimore, sole,	"	25	28
LIME,	cask	90	1 06
PLASTER PARIS retails at	ton	3 00	3 25
POTATOES, Eastern, Cargo prices,	bushel	25	30
PORK, Mass. inspec., extra clear,	barrel	18 50	19 00
Navy, Mess,	"	12 50	14 00
Bone, middlings,	"	none	
SEEDS, Herd's Grass,	bushel	2 25	2 50
Red Top, northern,	"	87	1 00
Red Clover, northern,	pound	12	13
" southern,	"	12	13
TALLOW, tried,	cwt.	10 00	11 00
WOOL, Merino, full blood, washed,	pound	60	62
Merino, mix'd with Saxony,	"	70	75
Merino, 3-4ths washed,	"	50	52
Merino, half blood,	"	42	45
Merino, quarter,	"	40	42
Native washed,	"	35	38
Northern pulled: Pulled superfine,	"	55	60
1st Lambs,	"	48	50
2d "	"	35	40
3d "	"	25	30
1st Spinning,	"	42	45
Southern pulled wool is generally 5 cts. less per lb.	"		

PROVISION MARKET.

RETAIL PRICES.

HAMS, northern,	pound	10	13
southern,	"	9	9 1-2
PORK, whole hogs,	"	6	7
POULTRY,	"	12	16
BUTTER, keg and tub,	"	14	16
lump, best,	"	18	20
EGGS,	dozen	18	20
POTATOES, common,	bushel	35	40
CIDER, (according to quality,)	barrel	2 00	3 00

Brighton Market.—*Monday, July 8*, 1833.

[*From the Daily Advertiser & Patriot.*]

At market this day 380 Beef Cattle, 8 pairs working Oxen, 28 cows and calves, and 1300 sheep. About 60 Beef Cattle remain unsold at the close of the market.

PRICES. *Beef Cattle.*—Prices considerably reduced from last week, say from 25 a 37 1-2c. We noticed one or two yoke taken for a trifle over $6. We quote prime at $5,75 a 6, good at 5 a 5 50, thin at 4 50 a 5.

Working Oxen.—We noticed sales at $38, 40, 43 and 50.

Cows and Calves.—Sales were effected at $17, 21, 24, 25, 27, and 32.

Sheep and Lambs.—A trifle quicker than they were last week, on account of the limited number at market. We noticed sales at $1 92, 2, 2 25, 2 33, 2 37, and 2 50. Wethers, $2 75, 3 and 3 50.

LETTERS TO A YOUNG STUDENT,—In the first stage of a liberal education.—*Contents.*—Advertisement.—Introductory Preface, by Rev. N. Lord, President of Dartmouth College. Letter 1st. General remarks on the Formation of Character. 2d. Health. 3d. Intellectual habits. 4th. do. do. 5th. Moral Habits. 6th. do do. 7th. College Life.

Extract from notices of the "*Letters.*"—"It is written in a chaste, simple, and perspicuous style, and evinces, on every page of it, by the particularity of its details, and its perfect adaptation to the circumstances and wants of those to whom it is addressed, that its author was master of his subject, and every way qualified to write a book for young men in these circumstances, having had experience in them himself."—*Spirit of the Pilgrims.*

"We have met with no recent work, which comprises, in so small a space, so many valuable maxims for the Student, whether old or young."—*American Annals of Education and Instruction.*

"We fully concur in the recommendatian of President Lord. The advice which the writer gives to his young friend is uniformly sonnd and judicious. It may be profitably placed in the hands of all who are fitting for College, and even of College Students."—*American Quarterly Register.*

"A tone of pious feeling pervades the volume, and it is every way fitted, as a manual of advice, to be put into the hands of youug men by their anxious friends."—*Presbyterian.*

Published by PERKINS & MARVIN, 114 Washington street. July 12.

NEW BOOKS.—Just received and for sale at LINCOLN, EDMANDS & Co., Theological and School Book Store, 59 Washington street.

A Harmony of the Four Gospels, founded on the arrangement of the Harmonia Evangelica, by the Rev. Edward Greswell, with the Practical Reflections of Dr. Doddridge, designed for the use of families and schools, and for private edification, by the Rev. C. Bickersteth, Rector of Watton, Herts.

The Teacher, or Moral Influences employed in the instruction and government of the young, intended chiefly to assist young Teachers in organizing and conducting their schools. By Jacob Abbott, late Principal of the Mt. Vernon Female School, Boston, Mass.

Salathiel, a story of the past, the present, and the future; by the Rev. George Croly, author of "Life and Times of George the IVth," "Apocalypse of St. John." &c. &c. &c. in two volumes, 12 mo.

The Young Christian; or a familiar illustration of the Principles of Christian Duty. By Jacob Abbott—new edition.

The complete works of Rev. Robert Hall in 3 volumes, bound.

The complete works of Rev. William Jay, in 3 volumes 3vo.

Fuller's Complete works, 2 volumes. July 12.

POCKET REFERENCE BIBLE.—The English Version of the Polyglot Bible, containing the Old and New Testaments; with original selections of references to Parallel and Illustrative passages; and marginal Readings; Together with other valuable additions. The whole designed to facilitate the acquisition of Scripture knowledge in *Bible Classes, Sunday Schools, &c.* Stereotype Edition. Elegantly bound in embossed leather and gilt, with plates. Just received, a supply of the above—and for sale at the Theological and School Book Store of LINCOLN, EDMANDS & Co., No. 59 Washington street. July 12.

MUSIC TUITION.—M. M. COPELAND will attend to giving instruction on the PIANO FORTE, at her residence, No. 1, Fruit Street, (first street in front of the General Hospital) or at the residence of her pupils.

Refer to LOWELL MASON, Esq. Professor to the Boston Academy of Music.

Poetry.

For the Watchman.

MOONLIGHT ON THE MERRIMACK.

That lovely moon! that lovely moon!
How still its radiance downward creeps;—
And, on the extended landscape thrown,
In soft and trembling beauty sleeps.
Around, above! 'tis silent all;
No sound is heard of moving thing:
Save of the distant water-fall,
And ripple of the night-bird's wing.

That deep blue sky! that deep blue sky!
Mid which the radiant orb is hung,
Seems fill'd with Heaven's own minstrelsy,
Which Angel's from their harps, have flung.
And many a star is twinkling there,
Like heralds from a world of bliss,
That hues of mildest glory wear,
To cheer our weary path, through this.

Those lofty trees! those lofty trees!
Whose boughs with silver light are tip'd;
While gently waving to the breeze,
Seem in the melting azure dip'd.
How calm, how beautiful the scene!
As those soft lustres, o'er them move,
Then fall between their opening green,
Upon us from a world of love.

That glassy stream! that glassy stream!
Whose bosom like a mirror lies
To catch each wildly quivering beam,
Reflects the beauty of the skies.
Can aught of heavenly forms that stray
And slumber in this world below,
So much of purity display
As in, that splendid column's glow!

That bank! along the silent shore,
Winds by in rich luxuriance drest,
With peaceful brightness, silver'd o'er,
As if a dwelling of the blest.
Each vale and hill, each tree and flower,
And every object nature knows,
Feels the sweet influence of this hour,
And bathes in its serene repose. S. P. H.

The Missionary Farewell.

In our last, we gave an account of the religious exercises in Park-Street Meeting-House on the departure of ten Missionaries for Ceylon, and of their sailing. The following beautiful hymn, written by Mrs. Sigourney, for the occasion, was sung by the Missionaries at the wharf, on their embarkation:—

Wave wide, Ceylon, your foliage fair,—
Your spicy fragrance freely strew,—
Lo! ocean's threatening surge we dare,
To bear salvation's gifts to you.

And ye, who long, with lonely hand,
Have faithful till'd that favour'd soil,
Behold, we come,—a brother-band,
To share the burden of your toil.

Land of our birth!—we may not stay,
The fondness of our hearts to tell;
Friends of our youth!—we will not say
How deep within our souls ye dwell:—

But when the dead, both small and great,
Shall stand before the Judge's seat,
When sea, and sky, and earthly state,
All like a baseless vision fleet,—

The hope that then some heathen eye,
Through us, an angel's glance may raise,
Bids us to vanquish nature's tie,
And turn her parting tear to praise.

Varieties.

A VISIT TO CONNECTICUT.

NEW-HAVEN, June, 1833.

Messrs. Editors—My present visit to this state has been uncommonly interesting to me.

Few places in this state are more pleasant than New-London. Possessing one of the finest harbors in our country, standing on a most beautiful site, from which Long Island Sound with its islands are in full view, and surrounded by a highly cultivated country which borders the Thames, it has many attractions for an intelligent traveller, or for your citizens, who desire to escape from the dust, noise, and confusion of New-York, and find a calm and pleasant summer residence in the country. The society of this place is refined, intelligent, and moral. There are many here who love the Saviour. A second Congregational church is erecting, and the other denominations are highly respectable.

New-London is becoming much engaged in the whale trade, and is now next to New-Bedford and Nantucket, and employs this year about *thirty* ships in this business.

Norwich, which stands 14 miles above New-London, and at the junction of the two small rivers which form the Thames, has a most romantic situation, and is a very pleasant place, if you include its environs. The main part of the city stands along the level strip of land which borders each river, and at the base of a lofty hill, which rises up in the fork of these streams. Many of the houses stand on the sides of this hill, and on the sides of others on the opposite banks of these rivers, whilst upon the high table land which extends back from the junction of the rivers are two or three beautiful and extended streets. The population of this place exceeds that of New-London, and cannot be less than eight or ten thousand. There are three Congregational churches here, besides a Baptist, Methodist, Episcopal, &c. A steam-boat runs twice a week from this place to New-York, and another runs daily down to New-London.

I spent several days at Hartford and Middletown. The former of these cities possesses a population of eight or nine thousand, and is increasing steadily, and I may say, even rapidly, in wealth and number of inhabitants. This place is one of the capitals of the state, and is justly celebrated for three things, viz.: the Asylum for the Deaf and Dumb; the Asylum or Retreat for the Insane; and the number of excellent seminaries for the education of young ladies. The Asylum for the Deaf and Dumb, which was established mainly through the efforts of the Rev. Thomas H. Gallaudet, (the author of several excellent books for children,) is in a flourishing condition. It has about 140 pupils, supported by the legislatures of several of the New England states. Mr. Weld is at present the accomplished and well known Principal of this important institution, and is assisted by many excellent teachers. There was no circumstance connected with the late visit of the President to this city more interesting than his visit to this Asylum. A number of the pupils were examined. They welcomed (they wrote on their slates,) the President and Vice President of the United States to their Asylum in a very appropriate manner. When asked, Who is the President of the United States?—one wrote, "Mr. Jackson;" another, "Andrew Jackson;" another "General Andrew Jackson;" another, "General Andrew Jackson, the Hero of New-Orleans." When called on to define the word *hero*, one wrote, "a man who defends his country;" one said it was "a man who conquers the neighboring nations;" one said "George Washington was a *hero*;" and another added that "General Jackson *heroed* the British at New-Orleans!" The company were exceedingly interested, not only by the exhibition of mind, but by the variety in their *conceptions* and in their modes of expressing them. The President himself was highly delighted.

As to the Retreat for the Insane, which is beautifully situated in the immediate vicinity of this city, I think it one of the very best institutions of the kind in our country.

Middletown is a very beautiful place. Probably the scenery around it is as fine as is to be found in any place in our country. It contains a population of about 6,000.

My stay in this city (New-Haven) whence my letter is dated, has been during several days. I arrived but a short time before the President, but from a different direction.

New-Haven is the Athens of our country most certainly. I do not believe that the ancient groves of Academus surpassed the shady, cool retreats of this rural, classical, and refined little city. The college with its departments of theology, law, &c. is well known to be in a flourishing condition. There are at least *six* good seminaries for the education of young ladies, many of whom come from distant parts of the country.

I attended a most interesting meeting here, held on last Sabbath evening at the Centre church, in behalf of the American Sunday School Union, in reference to the effort which that society is about to make to establish Sabbath Schools in the Southern States. A little more than $800 were subscribed, and will almost all be paid immediately. One man having no money to give, subscribed a *watch*.

At Hartford a very delightful meeting was held on the evening of the 10th inst. More than $850 were subscribed; and the next day about $200 more were added. Committees were appointed to extend the subscription.

Meetings of an interesting character, for the same object, have been held in Norwich, New-London, and Middletown, and much liberality displayed. They were addressed by the Rev. Messrs. Baird, Welch, and others.

The Methodist College at Middletown, called the Wesleyan University, under the superintendence of the Rev. Dr. Fisk, assisted by three or four highly respectable professors, is in a flourishing condition, for an infant institution. It bids fair to do great good. The Episcopal College at Hartford, called the Washington College, has not a large number of students, but is, I believe, gradually and firmly advancing.—*N. Y. Observer.*

THE BLIND.

From a highly interesting article on this subject in the North American Review for July, we learn that the proportion of this unfortunate class to the whole population, varies considerably in different parts of the world. In the centre of Europe it is about one to 800; in Austria, one to 845; in Switzerland, one to 747. Farther north the proportion is less; in Denmark, it is one to 1000; in Prussia, one to 900; in France, one to 1050; in England, a very little less. 'Egypt is the country of the blind, *par excellence*.' Some writers say they are one to 100; others, one to 300, which the Reviewer supposes nearest the truth. He ascribes the cause to the fine sandy dust with which the air is continually filled in Egypt; and which, he says, was such as to render useless in a short time the first cotton machinery sent out from England for the Pacha Mehemet Ali.

As to the United States, the Reviewer cites and explodes (as we think) a recent Philadelphia estimate, which makes the whole number of our blind about 5000; and the number of the Massachusetts blind, 218, whereas they are known to be over 400. He puts the total in this country at 7000, which we are inclined to take for a more accurate account than the other, though not precisely for one of the suggestions deduced,—that "there seems to be no sufficient reason why this country should be exempt from the laws which operate on others under the same latitude, and with the same climate." It *does* appear to us that a sufficient reason is to be found in the fact furnished elsewhere by the learned Reviewer, that the poor "*are more exposed to the causes of blindness than the rich.*" Hence he explains that there are more blind among the blacks in this country than among the whites, it being with the former one to 1584, and with the latter only one to 2650 (according to the Philadelphia estimate, which he cites without objection.)

It appears from the sum total itself, given by the Reviewer, that the proportion of the blind to the whole population here, is one to 2000, or half as great as in Denmark and England. And this, if we mistake not, does indicate, according to the principle above stated, as strikingly as any other fact within our knowledge, the superiority in the condition of the mass of the American people Aover that of at least all the foreigners mentioned above. No *other* circumstance would seem "sufficient to exempt us" from the common laws of latitude and climate.—*Mercantile Journal.*

FREEDOM.

"Men as free as they choose."

This sensible article is from the pen of the Editor of the Hampshire Gazette.

Political writers and reviewers affirm that there is in man a strong desire for freedom; that he is constantly striving to throw off his shackles. The last North American Review says:—"The history of man is that of one continued struggle for freedom." We do not assent to this. The history of man shows us that nineteen twentieths of the human race have been in all ages in a most debased and degraded condition, slaves to imperious lords, and slaves to their own appetites and passions. And have they not lent a helping hand in putting on their own fetters and riveting their own chains? History tells us that the mass of mankind, instead of being disposed to contend for liberty, have been, with few exceptions, always ready to assist their kings, nobles, popes, &c. to put down every "struggle for freedom." As it respects the greater part of mankind, they are as free as they choose to be. All governments, even absolute monarchies and barbarous despotisms, rest ultimately on public opinion;—and no government could long exist if it was decidedly disliked by a great majority of the community over which it is exercised. This is too evident to require proof. We talk about the oppressed people of Spain, Italy, Austria, Russia, &c. but the truth is, they are no more oppressed and degraded than they are willing to be; there are friends of freedom in all these countries, but most of the people prefer absolute governments, and consent that their civil and ecclesiastical rulers shall govern them despotically, body and soul. They are delighted with saints' days, processions, shows, pompous ceremonies, bull-fights, &c.:—they drink, sing and dance, and are satisfied with their lot. The idea of governing themselves, or thinking for themselves, never occurs to them.—They esteem their rulers as a superior order of beings, for whose benefit it is their duty to toil and sweat; they would ask for no greater boon than to kiss the king's hand or the pope's great toe. They really believe, that they were made to be trampled on, and attach the notion of impiety to the idea of opposing beings so much superior to themselves, as they conceive their rulers to be.

[What is the infallible remedy against this stupidity of man? It is the gospel, in its energy on the heart. Let a man feel the force of moral obligation, and realize that God has given him inalienable natural rights, and made him responsible for their exercise, and he will feel and assert an independence to which he was before a stranger.]

TEACHING GEOGRAPHY TO THE SANDWICH ISLANDERS.—I am often reminded in my schools of the fabled mouse, who, after having lived all his days in a chest, exclaimed as he chanced to creep up to the edge and peep out, "I did not think the world was so large." In giving them instructions in geography, they make many notable discoveries. They had no conception of the magnitude of the earth; and that there should be other bodies still larger, is a depth that few of them can fathom. And then, the very diminished appearance their own islands makes on the map, is quite humbling, and gives occasion for many remarks. Some of my pupils, however, are much interested in the discovery of the earth's motion, of the cause of seasons, of day and night; and they are becoming skilful in projecting maps on their slates. It is pleasant, exceedingly so, to pour instruction into their benighted minds.—Our schools, both male and female for adults and children, are very popular, and I trust will aid us essentially in our main work; viz. the salvation of their souls.—*Journal of Mr. Green.*

Whatever turns the soul inward on itself tends to concentrate its forces, and to fit it for greater and stronger flights of science.—*Burke.*

PURGATORY.

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such statements as the following, which was stuck up three or four years ago in the Churches of Madrid.—"The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November, 1826,

1,030,395 souls, at an expense of	£1,720,437
11,402 do. from Nov. 1826, to Nov. 1827.	15,276
1,041,797	£1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or a Bible Society's annual report. It is no wonder that Roman Catholics found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their Missionaries, schools, catechists, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect:—"Moved by ——, and seconded by ——, and resolved unanimously, that during the last year, by means of the Society's, labours, 14,276 souls had gone to heaven at an expense of 34s. 4d. each." The newspapers, last year, mentioned a late Spanish law suit, in which the heirs of a rich man sued the Church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the Pope at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The counsel for the church, in answer to this allegation of non-performance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest imposture which the world has ever produced.—*Christian Observer for April.*

Would that the publication of such facts as the above, would put Protestants on their guard against the seductions of a superstition, which is said to be making many converts in our highly favoured land.

KAREN TRADITION.

To the Editor of the N. Y. Baptist Register.

DEAR BROTHER,—The following is a translation of a tradition among the Karens, which is said to have been handed down from ancient time; and having been requested for publication, it is at your disposal. The original, of which this is a faithful translation, is in poetry, and is frequently sung by them. According to the purport of this tradition, the Karens as a people, are expecting the white foreigners to give them the Word of Life. J. WADE.

In ancient time, God created the world;
All things were minutely ordered by him.
He, who in ancient time made the world,
Has power to enlarge, and power to diminish.
God, who made the world in the days of old,
Has power to change, as may suit his own will,
The borders thereof, be it more or less.
God, who in ancient time founded the world,
Ordered what should be for food and for drink.
By him was established the tree of trial.
He gave us a law to guide us in all things;
But Satan seduced our progenitors;
He caused them to eat the fruit of trial.
They believed not in God, nor obeyed his voice,
But turned and ate the fruit of trial.
Then became they the subjects of disease;
They became victims of old age and death.
The Lord commanded, but they gave no heed;
He definitely commanded all things,
But they regarded not the divine word.
God is omnipotent, and he is truth.
Him have we disobeyed and disbelieved.
Had we obeyed, had we believed in God,
Pain and disease had then been far from us.
Whoso returns to obedience and faith,
Prosperity shall attend all his steps.
He who obeys shall not be destroyed;
Distress and want shall be far from him.
Let him who hears God's word, do him homage:
Let him minutely believe and obey.
He that rises to serve and worship God,
He is the same as though he were immortal.
Let us rise, let us serve and worship God;
Then shall prosperity crown all our steps.
The Lord our God has returned unto us;
Joyful to us is the voice of his word;
Manifold are his works; they are perfect.
He who believes, he who obeys his voice,
Shall escape the retribution of sin.
Whoso imbibes the true spirit of love,
He shall never meet with adversity.
Great are the works, great are the blessings of God.
With great facility he wrote a book,
Which he gave to the white men, with a charge
That they should go and distribute the same.
His servants gave the book of God to men:
This book of God, which he wrote on paper,
He sent to the people of every clime.

THE POPE.

From "First Impressions of Europe," by N. P. Willis.

To-day we have again seen the Pope. It was a festa, and the church of San Carlos was the scene of the ceremonies. His Holiness came in the stage-coach with six long-tailed black horses, and all his cardinals in their red and gold carriages in his train. The gaudy procession swept up to the steps, and the father of the church was taken upon the shoulders of his bearers in a chair of gold and crimson, and solemnly borne up the aisle, and deposited within the railings of the altar, where homage was done to him by the cardinals as before, and the half supernatural music of the choir awaited his motions. The church was half filled with soldiers, armed to the teeth, and drawn up on each side, and his body guard of Roman nobles stood even within the railing of the altar, capped and motionless, conveying, as every thing else does, the irresistible impression that it was the worship of the pope, not of God.

Gregory the sixteenth is a small old man, with a large heavy nose, eyes buried in sluggish wrinkles, and a flushed apoplectic complexion. He sits, or is borne about, with his eyes shut, looking quite asleep, even his limbs hanging lifelessly.—The gorgeous and heavy papal costumes only render him more insignificant, and when he is borne about, buried in his deep chair, or lost in the corner of his huge black and gold pagoda of a carriage, it is difficult to look at him without a smile. Among his cardinals, however, there are magnificent heads, boldly marked, noble and scholarlike, and I may say, perhaps, that there is no one of them, who had not nature's mark upon him of superiority. They are a dignified and impressive body of men, and their servile homage to the pope seems unnatural and disgusting. [*N. Y. Mirror.*

A MOTHER'S INFLUENCE.—A few years ago some gentlemen who were associated in preparing for the ministry, felt interested in ascertaining what proportion of their number had pious mothers. They were greatly surprised and delighted in finding, that out of one hundred and twenty students over a hundred had been borne by a mother's prayers, and directed by a mother's counsels to the Saviour. Though some of these had broken away from all the restraints of home, and like the prodigal had wandered in sin and sorrow, yet they could not forget the impressions of childhood, and were eventually brought to the Saviour, to be a mother's joy and blessing.—*Mother at Home.*

CHRISTIAN CONVERSATION.—A young gentleman was requested by his father to light an aged friend of his home, one dark night in winter, in a country village. On the road the old gentleman said to him, My young friend, will you try to remember the following words:—'Then they that feared the Lord spake often one to another, and the Lord heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.' Malachi iii. 16, 17, 18. The boy went home and learned the passage: it was infixed upon his mind so that he never forgot it. It is still a favorite text, and the first I ever heard him use in private. He is now an active and pious minister, the rector of a large parish, and has the care of 2,000 souls, who all look up to him as a father and a friend. His influence reaches far and wide, and his example is producing the most beneficial effects; not only among his own people, but in the extensive city near which he resides. I mention this anecdote to encourage others to improve every opportunity that may present itself, of implanting divine truth into the youthful mind. [*English paper.*

WESTPOINT.—The following list presents the names of the first five Cadets of each class attached to the Army Register, conformably to a regulation for the government of the Military Academy, requiring the names of the most distinguished Cadets, not exceeding five in each class, to be reported for that purpose after each annual examination.

The Cadets of the first class having completed their academic course, have left the institution.

First Class—Frederick A. Smith, Massachusetts—Jonathan G. Barnard, do.—George W. Cullum, Pennsylvania—Rufus King, New York—Francis H. Smith, Virginia.

Second Class—William Smith, New York—John Sanders, Florida—Robert Allen, Ist, Maryland—Harrison Loughborough, Kentucky—William T. Stockton, Pennsylvania.

Third Class—Charles H. Bigelow, Massachusetts—Charles J. Whiting, Maine—George M. Legate, New York—John H. Martindale, do.—Thomas T. Gantt, Maryland.

Fourth Class—James L. Mason. ——— Danville Leadbetter, Maine—Alexander Hamilton, New York—Barnabas Conkling, do.—Joseph R. Anderson, Virginia.

It is of rare occurrence, says the New York American, such is the severe ordeal of study and conduct through which a Cadet must pass, that more than one third of the number who enter pass through the whole term of four years. Of those who do thus perfect their course, it may be fairly assumed that they are of more than ordinary merit, talent and attainments.

PATRONS AND CUSTOMERS.—The last New-York Mirror makes an amusing, yet perfectly correct definition of the difference between the *patrons* and the ready pay, cash *customers* of a publication. The following contrast is but the echo of experience:—"Patrons may aid the starting of a paper; but customers must sustain it. Patrons are a vacillating description of people, who are constantly changing their *support* from one journal to another—customers are solid, steady friends, whom you find on your subscription list year after year, always with the word *paid* after their names, and who never think of discontinuing their paper while they can afford to take it.—Patrons send you uncurrent notes, and *forget* to pay the postage—customers enclose good bills, and their letters are always *post-paid*. Patrons will stop their subscription on the slightest provocation—customers will stick to you like wax. Patrons will expect you to open your columns to any communication they may send you—customers will expect you to be governed by your own judgment in all such matters. Patrons will quarrel with you for advocating or opposing any measure in which they may happen to be interested—customers will respect you for pursuing an independent course. The one class is a prop to the literature of the land—the other a mere *ignis fatuus*, which leads the unwary proprietor, into difficulties, and leaves him there."—*Baptist Repository.*

A FEMALE PREACHER.—Miss Lucretia Mott, an approved minister of the Society of Friends, from Philadelphia, preached to a very large congregation on Sabbath afternoon in the Chauncey Place (Unitarian) Church. By what species of reasoning this practice is justified, we are not informed; but we have certainly never known it to occur under less exceptionable circumstances. The speaker was rather monotonous, but modest, calm, clear and fluent; and her citations of Scripture were as happy as we have often had occasion to notice. There are not far from 150,000 of the Friends in this country. They are governed by preparatory, monthly, quarterly, and yearly meetings, successively subordinate. Of the latter there are eight in the United States, viz.—in New England, New York, Philadelphia, Baltimore, Virginia, North Carolina, Ohio and Indiana. There is also a yearly meeting in London, and another in Dublin.—*Mercantile Journal.*

PROTESTANTISM IN ANCIENT FRANCE.—In 1555 the first Protestant Church was formed in France; only four years later, a national Synod of such churches was convened; and in 1562 they are said to have counted not fewer than 2140 congregations. So great were their numbers at Paris, that between 30,000 and 40,000 persons had assembled on the spot for service. Many also of the nobility and of the Court were either openly or secretly with them.—*Eclectic Review.*

MAGNANIMITY.—Cæsar has had the testimony of ages to his bravery, and yet he refused a challenge from Anthony. He very calmly answered the bearer of the message—"If Anthony is weary of his life, tell him there are other ways to death, besides the point of my sword."—How well would it be, if there were more instances of the like independence of mind.

NOTICES.

Norfolk and Middlesex Baptist Ministers' Meeting. The quarterly meeting of this body will be holden on Tuesday, the 16th inst. at 3 P. M. at the house of the Rev. George Matthews, North Reading. The Rev. Benjamin C. Wade of Woburn is expected to preach in the evening.
Brookline, July 1, 1833. J. A. WARNE, Sec'ry.

☞ The members of the Rockingham Baptist Ministers' Meeting are hereby notified that a meeting will be held with the Baptist Church in Dover, N. H. on Tuesday the 16th of July inst. Services to commence at 10 o'clock, A. M. Ministering brethren in the Portsmouth Association and in the vicinity are earnestly desired to be present.
By order of the members of the Meeting,
Brentwood, N. H. July 1, 1833. SAMUEL COOKE.

SPIRITUAL SONGS for SOCIAL WORSHIP—*Adapted to the use of Families and private circles in seasons of Revivals, to Missionary Meetings, to the Monthly Concert and to other occasions of special interest. Words and Music arranged by Thos. Hastings of Utica, and Lowell Mason, of Boston.*

The conviction that familiar melodies are required for the purposes above mentioned has at length become so general that many religious societies have been known for a while to lay aside its ordinary psalm and hymn tunes substituting in their place, ballads, ditties and other similar melodies as auxiliaries to sacred praise.

To provide in some measure a remedy for these abuses, as well as to furnish a convenient manual for private use, is the leading objects of this work.—The melodies are chantant and familiar, several of them have been composed expressly for this work. None of them it is believed have been injured by irrelevant associations.

The words have been selected with care through the kind advice of several clergy and in all things, the compilers have aimed at that species of chaste simplicity which is so favourable to the promotion of religious feelings.

Published by CARTER, HENDEE & Co., 131 Washington street. July 4.

BELLS.—Meeting-House BELLS of any size required, may be had of the subscriber at twenty-five cents per pound—the tones of which are equal to any that can be obtained in this country—and are warranted for one year.—*Old Bells* recast and warranted, for ten cents per pound. All orders promptly attended to. HENRY N. HOOPER,
Feb. 8. 1y *Liberty Square, corner of Battery-march Street.*

SALATHIEL; A Story of the Past, the Present and the Future. By the Rev. George Croly, Author of "Apocalypse of St. John," Life and Times of "George the Fourth," &c. &c. A new edition of the above popular work just received by LINCOLN, EDMANDS & Co.
July 4

BAPTIST EDITION OF THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE,—containing the text according to the authorised version; Scott's Marginal References entire; Henry's Commentary, abridged, but retaining every useful thought; Copious Practical Observations, from Scott, Doddridge, Brown, &c., arranged as in Scott's Bible; with extensive additional Explanatory and Critical Notes, from Scott, Doddridge, Patrick, Pool, Lowth, Clark, Gill, Burder, Harmer, Calmet, and other writers. The whole designed to be a digest and combination of the advantages of the best Bible Commentaries, conveniently arranged for family use, and at the same time particularly adapted to the wants of Sabbath-school teachers, and Bible Classes, as well as of the private reader. To which are added, BROWN'S CONCORDANCE; a complete index and concise Dictionary of the Bible; numerous useful Tables, and a neatly engraved Family Record. Edited by Rev. WILLIAM JENKS, D. D. Re-edited and adapted to the views and wants of the Baptist denomination of Christians, by Rev. JOSEPH A. WARNE, Pastor of the Baptist Church in Brookline. Embellished with five Portraits, and other elegant Engravings, from Steel Plates; several Maps, and many Wood Cuts, illustrative of Scripture Manners, Customs, Antiquities, etc.

ADVERTISEMENT TO THE BAPTIST EDITION.—The Prospectus gives a full view of the plan and design of the work as first projected. It having, however, been suggested to the publishers by several gentlemen of the Baptist denomination that the value and advantages of this great work would be lost to the majority of persons of their persuasion, as on some points it would be at variance with their views, at their request an arrangement was made with the Rev. Mr. Warne, by the consent of Dr. Jenks, to re-edit an Edition of the work, *in which everything opposed to the sentiments of Baptists should be removed; and the maturest views of their best writers inserted on all those points wherein they differ from Pædo-Baptists.* This edition will embrace all the advantages of the other as set forth in the Prospectus, and will not differ from it except in those points where it is rendered necessary to carry the above design into execution.

As to the qualifications of the Editor, it is only necessary to say to those unacquainted with him, that he has enjoyed peculiar advantages, having been educated in the Theogical Seminary at Stepney, near London, and the accompanying recommendations of those clergymen who have the best means of judging, show in what estimation they hold his abilities.

It has long been regretted by the Baptist denomination in this country, that there exists no Commentary on the Bible, which exhibits their views as a body, both on the Doctrines and the Ordinances of the Gospel; even their own Gill being by no means a standard on both these portions of truth. Here is one offered to the denomination, admirably adapted to their wants, and on the publication of which it is believed they would have reason to congratulate themselves. But it is an immense undertaking in a pecuniary view, and almost unparalleled in this country, and it cannot be prosecuted to completion, unless those who desire to see and possess it will step forward, and by a liberal and generous patronage, encourage the publishers to incur the heavy expense. Every Baptist, therefore, who feels any desire that his denomination should avail themselves of the rich treasury which will here be presented to them, if sufficient encouragement is given, it is hoped will feel the importance of throwing in the influence of his name, and the amount of his subscription, to aid in this great undertaking. It involves too much risk to undertake the publication of this work, unless aided by a large subscription list; and it is in vain ever to expect to see it completed if this encouragement is withheld. The Publishers and the Editors pledge themselves and their characters (and they can do no more) that every effort shall be put forth to make it, both in the literary and mechanical parts, lastingly useful, and worthy a liberal support.

RECOMMENDATIONS.

The Ministers' Meeting of Middlesex and Norfolk Counties in Massachusetts, having been informed that an edition of the Comprehensive Commentary on the Bible, adapted to the views of the Baptist Denomination, is about to be published and that the Rev. JOSEPH A. WARNE of Brookline has been appointed as its editor, do cordially approve both of the work and its editor. The work we believe is justly entitled to public confidence and public patronage;—and from long acquaintance with the Editor, we feel great confidence in his ability to perform this service to general acceptance. We do, therefore, affectionately recommend this edition to the *patronage* of our ministering brethren,—of the members of Baptist Churches and congregations, and especially of the Superintendents and Teachers and Scholars of their Bible Classes and Sabbath Schools.

CHARLES TRAIN, Pastor of the Baptist Church, Framingham.—BELA JACOBS, Pastor of the Baptist Church, Cambridge Port.—EBEN. NELSON, Pastor of the Baptist Church, West Cambridge.—MOSES CURTIS, Pastor of the Baptist Church, Medfield.—HENRY JACKSON, Pastor of the Baptist Church, Charlestown.—NICHOLAS MEDBERY, Pastor of the Baptist Church, Watertown.—TIMOTHY P. ROPES, Pastor of the Baptist Church, Weston.—GEO. MATTHEWS, Pastor of the Baptist Church, North Reading.—WM. LEVERETT, Pastor of the Baptist Church, Roxbury.
Weston, Mass. April 10, 1833.

Boston, April 1, 1833.

WE the subscribers approve of the plan proposed by the publishers of the COMPREHENSIVE COMMENTARY, to prepare an edition in which such alteration shall be made as to adapt it to the distinguishing principles of the Baptist Denomination. We have confidence in the qualification of Rev. JOSEPH A. WARNE, the editor of the Baptist Edition, and we believe that he will prepare a work which will be worthy of the approbation and patronage of the Baptist Denomination.

HOWARD MALCOM, Pastor, Federal Street Baptist Church.—WILLIAM HAGUE, Pastor, First Baptist Church.—BARON STOW, Pastor, Baptist Church, Baldwin Place.—JAMES D. KNOWLES, Professor of Pastoral Duties, Newton Theological Institution.—L. BOLLES, D. D. Corresponding Secretary of the Baptist General Con. of Foreign Missions.—RUFUS BABCOCK, jr. Pastor of the First Baptist Church, Salem.—J. S. BACON, late President of Georgetown College, Kentucky.

New-York, April 21, 1833.

Messrs. FESSENDEN & Co.—Having heretofore examined and decidedly approving the plan of the Comprehensive Commentary, about to appear from your press under the editorial care of the Rev. Dr. Jenks, of Boston; and Mr. H. C. Sleight, of New York, having relinquished his intention of issuing an edition of Henry's Exposition, with modifications, adapting the work to the use of the Baptist denomination; we are gratified to learn, that under these circumstances you are about to engraft upon your original proposals the plan of an independent edition of the Comprehensive Commentary, with alterations and additions which shall present the distinctive sentiments of our branch of the Christian community.

We have confidence in the qualifications of the Rev. JOSEPH A. WARNE, whom you have selected to edit the Baptist Edition, and believe that an able and faithful discharge of the responsible trust may be safely anticipated.

The Commentary of Matthew Henry, which forms the substratum of the work, requires not at this day, our commendation. For evangelical sentiment and a rich unction of piety, it stands unrivalled. Yet as being in some degree, chargeable with that prolixity which was the fault of the author's times, we should deem the cautious abridgement, in itself, an improvement of the work. Your selections from Poole, Lowth, Patrick, Gill, Campbell, Macknight, Brown, Doddridge, Scott, Clarke, &c. will present upon each difficult text the opinions of the ablest interpreters. The large quantity of additional matter from Calmet, Harmer, Burder, &c. elucidating the Scriptures from oriental research, and exploring its Natural History and Scripture Geography; the insertion of maps, the illustrations afforded by wood cuts, and engravings, the ingenious Indexes, Concordance, together with a Bible Dictionary, will enrich the volumes with an abundant apparatus for scriptural study. Nor is it unimportant, that the work is to receive further adaptations to the demands of the age, in presenting the various claims of christian benevolence. From the known talents and orthodoxy of the editors, we are persuaded that public expectations will not be disappointed, and cannot but indulge the hope that the Baptist Churches of the United States will in this mode be furnished with a better commentary than any in the language, and one which while it will prove to ministers highly useful, will be, for the purposes of Christian families and Sunday School Teachers, invaluable.

ARCHIBALD MACLAY, Pastor of the Baptist Church, Mulberry Street.—SPENCER H. CONE, Pastor of the Oliver Street Baptist Church.—CHARLES G. SOMERS, Pastor of the South Baptist Church.—D. DUNBAR, Pastor of the North Beriah Baptist Church.—WILLIAM PARKINSON, Pastor of the Baptist Church, Gold Street.—JONATHAN GOING, Cor. Secretary, Am. Bap. Home Miss. Society.

Philadelphia, April 20, 1833.

We cheerfully concur in the above recommendation—J. L. DAGG, Pastor of the Fifth Baptist Church; G. B. PERRY, Pastor of the First Baptist Church in Spruce Street; J. H. KENNARD, Pastor of the Newmarket Baptist Church; W. G. ASHTON, Pastor of the Third Baptist Church; T. J. KITTS, Pastor of the Second Baptist Church; I. M. ALLEN, Agent of the Baptist General Tract Society.

The undersigned are highly pleased that an edition of the forthcoming Comprehensive Commentary is to be prepared for the Baptist denomination. We believe Mr. Warne to be well qualified for his part of the performance, and that the work will be highly important and useful.

GUSTAVUS F. DAVIS, Pastor of the Baptist Church, Hartford, Conn.; BENJAMIN C. WADE, Pastor of the Baptist Church, Woburn; JONATHAN ALDRICH, Pastor of the Baptist Church, Beverly; S. ADLAM, Pastor of the Baptist Church, Marblehead.
June 28.

NEW BOOKS.—Just received and for sale by LINCOLN, EDMANDS & Co. 59 Washington street.

Memoirs of Julius Charles Rieu, from the French of Frederic Monod, jr. one of the Pastors of the Reformed French Church of Paris, with introductory remarks, by the Rev. A. Alexander, D. D.

The Valley of Bones, or Ezekiel's Vision, considered in a course of Lectures, by G. T. Bedell, D. D. Rector of St. Andrew's Church, Phila. Also by the same author,

Way Marks; or, directions to persons commencing a religious life. Also, Is it Well? or, three serious and interesting questions to wives and mothers.

Hints to Christians. Hints designed to aid Christians in their efforts to convert men to God—third edition.

A selection of passages of Scripture for young persons to commit to memory—by the Rev. Wm. Brown, D. D.

It is Well; or Faith's Estimate of Afflictions—by G. T. Bedell, D. D.

The above popular little miniatures can be furnished by the dozen or single for distribution, at the publisher's prices. June 23.

VEGETABLE EXTRACT.—The most effectual remedy ever discovered for the *Throat Distemper*, or what is called the *Malignant Putrid Sore Throat, Canker Rash*, and *Thrush* in the mouth, *Dysentery*, &c.

Besides its inestimable value in the above mentioned diseases, it is considered a very valuable and safe family Medicine, for a disordered state of the Stomach and bowels, viz: in cases of *Indigestion, Flatulency*, habitual *Costiveness, Nausea* and *Vomiting*; and also for a very low stage of feversas no debility ensues from its use. This Extract has been for thirty years constantly adopted in the practice of a distinguished Physician now in practice, and in no instance has he ever known it to fail of producing the desired effect.

N. B.—Satisfactory testimonials of its extraordinary healing properties accompany each bottle.

☞ For sale wholesale and retail, by MOFFAT, PLUMMER & CO. No. 118, State-Street, Boston, who are the sole agents—Also by the druggists generally. 1y. August 3.

GERMAN THEOLOGY.—LINCOLN, EDMANDS, & Co. No. 59, Washington street, have for sale the following Standard Works.

Biblia Hebraica, Hahn's edition.
Vetus Testamentum Graecum, Van Ess' edition.
Novum Testamentum Graecum, Griesbach's edition.
Novum Testamentum Graeca, Knappius' edition.
Kuinoel's Commentarius in Epistol, ad. Hebraeos.
Rosenmuller's Comment. on Pentateuchus } abridged
do. do. Psalms } edition.
do. do. Job }
Weber's German and Eng. Dictionary.

Muhlenberg and Schipper's English and German Dictionary, with a German Grammar, and principles of pronunciation for both languages. Also, appended to the same volume, an English and Dutch Dictionary.

A new Universal and Pronouncing Dictionary of the French and English Langaages; by Prof. N. G. Dufief, in 3 volumes.

A Hebrew, Latin and English Dictionary; containing all the Hebrew and Chaldee Words used in the Old Testament, &c. by Joseph S. C. F. Frey, editor of the new edition of Van Der Hooght's Hebrew Bible, in 2 Vols.

☞ Clergymen and students in Theology are invited to call. July 1.

FANCY BOOK AND JOB PRITING OFFICE.—SAMUEL N. DICKINSON will execute with neatness and despatch, at 52 Washington street,

Attorneys' Blanks, of every description, (for which he has type expressly adapted.) **Bank Checks. Bills of Lading. Billets. Blank Notes. By-Laws** for **Fire** and other **Societies. Business and Visiting Cards**, on plain surface, plain enamel, or gilt bordered enamel patterns. **Catalogues. Certificates of Stock. Circulars. Commercial Blanks** of all kinds. **Dealers filling-out Bills. Labels** (for which paper of a peculiar kind can be furnished.) **Notifications. Note and Bill Books. Pamphlets. Policies of Insurance. Post Bills. Stage Bills**, with Cuts. **Shop Bills**, with or without borders. **Show Bills**, in fancy inks. **Way Bills**, etc. etc. etc.

Almanacs, from **Miniature** up to **Duodecimo**, which, if desired, can be *kept in type* till the market be supplied.

STEREOTYPE PRINTING done in the best manner on Hackett's compound Stereotype Blocks. Plates receiving any injury will be carefully repaired, and returned in as good order as when received, deducting ordinary wear.

BOOKS of all sizes accurately printed. S. N. D. thinks he runs no risk in asserting that he can produce specimens of **Book Printing** (whenever gentlemen may desire them) equal in execution to the finest London specimens.

*** Terms liberal as at any other establishment in the city.

JAY ON MARRIAGE.—In a few days will be published, and for sale by JAMES LORING. Price 50 cents, in neat cloth binding:—

Marriage: its Principles, Obligations, and Diversity of Relations. By William Jay. Author of Closet Exercises, &c. &c. Also in press—John Foster's Essays on Decision of Character, or a man's writing Memoirs of Himself, and other subjects, from a recent London edition, revise cand altered by the author.

Gurney's Portable Evidences of Christianity, a new work. Taylor's Advice to the Teens. July 4.

AMERICAN QUARTERLY OBSERVER—Conducted by B. B. Edwards. No. 1. for July, this day published by PERKINS & MARVIN, 114 Washington Street.—*Contents*—Article 1st. Political Duties of Christians as exhibited in the Bible. 2d. Fiction as a vehicle for Truth. 4th. The Temperance Reformation. 5th. Proper mode of Preaching. 6th. Slavery in the U. S. 7th. Present attitude of Mohammedanism, in reference to the spread of the Gospel. 8th. John Milton. 9th. Jeremy Taylor. 10th. The Missionary Thomason.—11th. Critical Notices.—Literary Intelligence. View of Public Affairs.

Terms. Four dollars per annum in advance. Jy. 4.

SCRIPTURE PRINCIPLES OF EDUCATION. By Caroline Fry, author of the Listener. The Little Momiere, by Mrs. Sherwood. Memoir of Wilberforce Richmond, the second son of Rev. Legh Richmond. The Children's Friend, consisting of Scripture Stories, Biographical Sketches, &c. Wisdom's Call. By Rev. W. T. Brantley. The Works of Andrew Fuller, 2 vols. For sale by JAMES LORING, No. 132, Washington street.

☞ Scott's Bible, in three vols. entire. June 28.

TEMPERANCE STORE.—LUTHER BOSMER informs his friends and the public that he has taken Store No. 100 Salem-street, where he keeps a general assortment of FAMILY GROCERIES, which will be sold at the lowest prices, and sent free of expense to any part of the city.

N B. Those who feel disposed to patronize the above Store, are assured that no pains will be spared in selecting the best articles that can be procured, and sold as reasonable as can be obtained elsewhere.
June 1. tf

TEMPERANCE NOTICE.—JAMES KIMBALL & Co., at No. 27 Hanover street, corner of Elm street, opposite Brigham's Hotel, Boston, have on hand and offer for sale, a general assortment of WEST INDIA GOODS and GROCERIES, at wholesale and retail.

N. B. Best teas and groceries for family use constantly on hand and for sale as cheap as at any other store in the city. tf May 10.

ELIJAH BIGELOW, (successor to Wm. Hooper & Co. old established Temperance Grocers) at 126 *Court Street*, would respectfully notify the friends of that firm, and the public generally, that he shall adhere strictly to the rule adopted by his predecessors as it regards the *exclusion of all distilled liquors* from his store, and will be constantly supplied with articles of prime quality which he will sell on as reasonable terms as can be purchased elsewhere. Articles sent to any part of the city without a charge of carting.
Boston, February, 1, 1833. tf

FURNITURE WAREHOUSE.—Nos. 55 & 57 Cornhill, WHITNEY & BROWN keep constantly for sale a good assortment of Cabinet and Chair Furniture; also, Looking Glasses, Feathers, Beds and Mattresses. 3mo. May 17.

YOUNG CHRISTIAN, *new edition.* Just published and for sale by LINCOLN, EDMANDS & Co. The Young Christian, or a familiar illustration of the principles of Christian Duty; by Jacob Abbott.—Price 75 cents. June 21.

MITCHELL'S GUIDE.—A Doctrinal Guide. For the Young Christian. By Wm. Mitchel, pastor of the Congregational Church, Rutland, Vt. Second edition. Just received and for sale by LINCOLN, EDMANDS & Co., No. 59 Washington street. May 17.

REVIVAL TRACTS, may be had at the Sabbath School Depository, 47 Cornhill. July 4.

CHRISTIAN WATCHMAN.

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